

The Baptist Record

..THY KINGDOM COME..

OLD SERIES—VOLUME 64.

Jackson, Miss., Thursday, June 11, 1942.

NEW SERIES—VOLUME 44—NO. 20.

DR. SCARBOROUGH HAS A WORD TO SAY GOD'S NOBLEMAN GIVES HIS VALEDICTORY HE HAS LITERALLY GIVEN HIMSELF FOR US

I have been teacher of Evangelism in the Southwestern Seminary thirty-four years and president twenty-seven years and have resigned both positions. The trustees have earnestly sought to find the will of God as to my successor, and it seems by their unanimity and the wide, universal approval they have received, that they have found God's man



DR. E. D. HEAD
President-Elect
of Southwestern
Baptist
Seminary

in Dr. E. D. Head of Houston. He has accepted and will assume the responsibilities soon. He is a nobly gifted man and it seems that God has been training him for such an important responsibility.

Ten minutes after he wired his acceptance I wired him expression of my heartiest love, friendship and appreciation, and said he had my full length cooperation in this matter. I believe the dear denomination, who has given me such con-

DR. L. R.
SCARBROUGH
Resigns as
President of
Southwestern
Baptist
Seminary



tinual and loyal support and cooperation for a generation, as I have sought to serve the dear Seminary and the denomination, will in the same way fully cooperate with this noble teacher, preacher-pastor, soul-winner and Kingdom-builder as he turns his blood-stream into the current of this Seminary. I am sure you will pray for him and nobly stand by the Southwestern Seminary, and I ask for a share in your prayers for myself the rest of the journey. The noble faculty here will give him their best to continue a constructive leadership in carrying the Seminary on. The alumni and former students, those here now and the multitudes that are to come, will, I am sure, give their fullest love, prayers and cooperation. He is preeminently worthy of it.

Another Word

As I review the past years of service my heart swells with unmeasured gratitude for how graciously and cooperantly the many leaders and people of Southern Baptists have allowed me and helped me to render some service in all the phases of the de-

(Continued on Page Two)

WHY WARN THE CLERGY? By Bishop James Cannon, Jr.

On my return home in a recent issue of the Times-Dispatch of Richmond I saw a three black-type headline—"Clergy to Get Polite Warning on Tire Ration." The article with this headline states: "Virginia clergymen who seek permits to buy tires may henceforth get a politely worded warning not to abuse their privilege," and reference is made to a statement prepared by the pastor of a Methodist church. This statement declared: "We preachers are a greatly favored group. Because the Christian church which we represent has so large a place in the life of the nation, and in the mind of our public, much consideration is shown us. And now the government has made provision for us to receive automobile tires, while members of our congregations and others equally deserving have no such rights."

The writer of this statement is the pastor of a large influential congregation in a city of a population of about 40,000, where there is public transportation available, and where he can reach nearly all his members without a car. But this is not the case with our preachers in charge of circuits. I preached on a circuit one Sunday recently at 7:30 p. m. The pastor had preached at 10 a. m., 11:30 a. m., 3 p. m., and would have preached that night had I not preached for him, making a circuit of over 30 miles, and ministering to his members, most of whom lived near to, or within a few miles of the different churches. Very many pastors cannot possibly do their full work without cars.

The government has granted tire priority to pastors in order that they may preach at their several churches, visit sick men, women and children, comfort and strengthen their members who are in sorrow and bereavement—increasingly so as the war goes on. To say, as this city pastor does, "If others must walk, or use worn tires, we should ask no more," ignores the reason for the priority. It is to render an essential service, which cannot be efficiently, or fully rendered, if the pastors are limited to walking. The priority is granted, not as a favor, but to enable needed work to be done. Similar priorities are granted to doctors, nurses and veterinarians. Why should they not get "police warning"? Are the clergy less intelligent, or more selfish than doctors, nurses and veterinarians? I talked today with an official of one of the dairy companies of Richmond and was informed that there is no priority granted to a milk delivery truck, while

(Continued on Page Five)

BR

JUNE 30, 1942: A DATE TO REMEMBER

Sometimes, there's not much in a date. But June 30, 1942 is important to all who are not yet enrolled as members of the Ministers Retirement Plan of the Relief and Annuity Board. After that date they will no longer be eligible for "prior service credits," enabling them to fill in the gap between the actual period of service and the twenty-five years required (as a minimum) before full participation in benefits of the Plan are possible, on retirement. Ministers who think they are in this group will find it to their great advantage to contact, immediately, their State Secretary.

D. A. McCALL,
Executive Secretary-Treasurer,
Jackson, Mississippi.

WESTERN UNION TELEGRAM GRENADA MISS.

BAPTIST RECORD
JACKSON, MISS.
DOCTOR M. E. DODD TO BEGIN MEETING
GRENADA SUNDAY NIGHT JUNE FOUR-
TEENTH CONTINUING THROUGH JUNE
TWENTY FIRST. PRAY FOR US.
GLEN ERIC WILEY.

TO BE GUEST SPEAKER AT DISTRICT TRAINING UNION CONVENTION



MISS FUNG
PING LEUNG,
HONG KONG,
CHINA

Miss Leung will be guest speaker in each of the fifteen District Training Union Conventions this year. She is a student at Blue Mountain College. Born in Hong Kong, China, she attended school in Canton, China, graduating at Pool To Girls School. She was a student in Lingnan University before coming to the State in 1940.

BR

"HOW TO SELECT A PASTOR" By William F. Chamberlain

The article under this caption in the Christmas Day issue of The Watchman-Examiner by Ralph E. Stewart will be most profitable reading to church committees seeking a minister. There is another suggestion which might be added. A decade ago, I was requested by a small, new church group to call on two young clergymen who had been suggested as having the qualifications of pastor. Neither was a candidate. They were located in two midwestern communities about a hundred miles apart.

The first interview was held in the "library" of one young minister on a Saturday morning. A long telephone call enabled me to look at his books. There were not many, but the majority of them were bound volumes of "Sermon Outlines." There were also the "works" of some well-known, sensational revivalists. The prospect was immediately eager to undertake a work which should have called for thorough investigation and long meditation and prayer as to fitness and ability. I did not tarry.

Arriving at the second city on Saturday afternoon, I called at once at the parsonage. The pastor was out with his wife, calling on his parishioners. Remember, it was Saturday. It was nearly half past ten in the evening when he telephoned at my hotel that he would see me. After I had explained my visit, he said without hesitation that he was not interested and was not available, because his work was progressing with satisfaction to himself and he hoped to his church. I bade him "good-night" and told him that I would attend his service in the morning.

In the afternoon, when I had called at the manse, a nurse was on the piazza in charge of a baby. A door was open into a room where there were a number of book shelves. I asked if I might look at the library. She seemed to be proud to grant me permission. I found a splendid collection of books which included several editions of the Bible, theology, philosophy, history, biography, economics, science, and the "best sellers" of fiction and non-fiction. There were also the best magazines and the best church papers, including, of course, The Watchman-Examiner.

On Sunday morning, I heard a most profitable

(Continued on Page Two)

Sparks and Splinters

The home of the editor of *The Baptist Record* was the scene of the wedding of Miss Mary Delillah Ruth of Lexington, Ky., and Sexton Upton of Oakvale, Miss. The marriage took place on May 26. The ceremony was performed by Rev. A. L. Goodrich, who in former years was the bride's pastor in Lexington, Ky. Years ago he baptized her into the membership of the Porter Memorial Baptist Church, of which he was pastor. They are making their home in Lexington, Ky.

Wallace Reid Robinson, son of Mr. and Mrs. W. P. Robinson of Enterprise, who is store keeper, second class in the navy, has been ordained as a Baptist minister from his church in Honolulu, Hawaii. He teaches a Bible class on his ship in the Pacific ocean.

The Executive Committee of the Southern Baptist Convention reports that contributions from Mississippi for May total \$29,618.87. This includes \$8,163 for the Cooperative Program, \$2,362.54 designated, and \$1,093.33 for the Hundred Thousand Club. The committee also reported that receipts for the first five months of 1942 exceeded receipts for the same period in 1941 by \$474,139.24.

Big Springs Church (Lincoln County) recently ordained five deacons: F. C. Gatlin, Archie Boyte, T. J. Rutledge, S. W. Johnson and L. W. Miller. Pastor W. M. Tabb was assisted by Dr. S. H. Jones of Brookhaven, G. D. Williams, clerk of the Lincoln County Association, and W. L. McGraw, treasurer of Lincoln County Association. Dr. Jones preached the ordination sermon.

White Sand: March and May have been two good months at White Sand church, in Jeff Davis county. On March 29 we observed Foreign Mission Day; the pastor, Rev. Joe Hudson of Bassfield preached morning and night about Missions. Our offering that day amounted to \$34.50. We also took an offering for our soldier boys in camp, which amounted to \$9.60. This church is only a quarter-time field but they believe in helping to meet the needs of the world, and *The Baptist Record* has played a great part in teaching and leading them this way.—Reporter.

Rev. and Mrs. L. L. Johnson left Brownsville, Texas, on May 28 for Rio de Janeiro, Brazil, after their furlough period. From Rio they will proceed to Jaguaquara, Brazil, to relieve Rev. and Mrs. M. G. White, whose furlough is already over due.

"Bible Lessons on the Book of Revelation." According to the foreword this is a "simple, honest, scriptural interpretation, chapter by chapter, almost verse by verse, with hundreds of references. No speculation, but simple, honest, literal Bible teachings." The book contains forty-four pages, and the author is Evangelist John R. Rice, of Wheaton, Ill. The price is fifteen cents.

The Gospel Poster Service of Meridian, Miss., specializes in large posters 8½ feet by 19½ feet. They also produce lecture charts for Religious Educational work. The charts are 4 feet by 6 feet. Anybody interested in either of these will do well to write them. Deacon H. V. Collom, who operates the Poster Service, is a deacon of Highland Baptist Church at Meridian.

Daniel Baptist Church: Our revival closed Sunday night, May the 31st, with Dr. D. A. McCall leading us in the preaching and Bro. Frank Voight directing the music. The church was strengthened and the Lord honored His word in the salvation of souls during the week. It was a great joy to labor with them and our devoted people of the Daniel church. We press on toward the goal, praying for yet greater things.—J. S. Deaton, pastor.

John A. Parker left Miami Wednesday morning, June 3, for Antogagasta, Chile, where he will take up his new work with Rev. J. L. Hart. Mr. Parker, a graduate of the University of Mississippi and of the Southern Baptist Theological Seminary, was appointed by the Foreign Mission Board in April, as a missionary to Chile.

The Baptist Record does not print unsigned articles. If anyone who has sent such an article wants it back, please write for it.

Holcomb Baptist Church is rejoicing over their revival which began Sunday, May 31, and closed the following Friday. There were nine additions to the church, six for baptism and three by letters, the pastor and his wife being two of the latter group. Rev. J. Glenn Flynt, a student at Mississippi College did the preaching. We take this opportunity to heartily recommend Brother Flynt to any pastor or church desiring a quiet, refined, humble, sincere, earnest wide-awake young married preacher to help carry on a revival.—Wm. F. Garner, pastor.

According to the Baptist Sunday School Board bulletin, the Mississippi Baptist Book Store had a larger increase in business in March than any other state. Their increase was 40%. Mrs. O. M. Jones is the manager of this store.

Evangelistic singer, Robert L. Cooper of Aberdeen, has an open date the first Sunday in July.

DIXON: Things are going fine at Dixon. Fifteen Records in fifteen families is not bad. Every family was present at church last Sunday except one, and they had moved the week before. Finances are better than ever before. The church wants to go to one-half time.—R. K. Corder, pastor.

IMPROVE: Our revival starts the fourth Sunday in July with Dr. C. L. McKay, pastor of Van Winkle church, assisting. But our revival must be on now, because Sunday night, May 31, we had four additions, three by baptism. The previous Sunday there were twelve additions, nine for baptism. Night congregations average close to 300.—J. B. Ray.

BRUCE: Brother Haire is the busiest man in town, attending to his routine work and helping secure materials for the new brick church building under construction. The church closed a very successful V. B. school last Friday night, with Miss Hannah Patterson of Blaine as principal. Enrollment 196; average attendance 150; 86 perfect day attendance students. Rev. Carmon Savell, pastor at Vardaman, and James Richardson will begin a week's revival here next Sunday with the young people.—Reporter.

BRANDON: Our revival will begin Sunday, June 21, and continue one week. Dr. Norman W. Cox of Meridian will be the guest preacher. Dr. Cox is one of our most dynamic gospel preachers and one of the wisest men we have. Brandon is making great preparation for this revival. We are having three cottage prayer meetings each Friday night in our homes.—H. W. Roberson, pastor.

Rev. and Mrs. Joe W. Hudson of Bassfield, Miss., are the parents of a daughter, Robbie Louise, born Thursday, June 4, 1942. Mrs. Hudson is the former Pattye Louise Henry, of Vicksburg. The paternal grandparents are Mrs. J. W. Hudson of Taylorsville, and the late Rev. J. W. Hudson.

UNION: Mrs. Otis Foster, the very able and efficient superintendent of our Cradle Roll Department, directed an observance of Cradle Roll Day in our church Sunday, May 31. She was assisted by Mrs. L. B. Cobb, associate superintendent, Mrs. George Rosten, teacher; Mrs. Roy Foster and Mrs. Leon Smith, visitors and workers, in addition to the pastor, L. B. Cobb; Sunday school superintendent, Otis Foster, and nine Boy Scouts.—Lawrence Cobb, pastor.

HOW TO SELECT A PASTOR (Continued from Page One)

sermon.

The reader may have one guess as to which young man was recommended to the "Committee on Pastor." The only modification of the decision of the young minister that "he was not interested" was that he would consider an invitation to visit the small unorganized group desiring to organize a Baptist church in a suburb of a big city.

Ten years have passed. The young man with a real "working" library is still the minister. One of the most beautiful English-type chapels in America is filled every Sunday. There is no use in trying to see him on Saturday. He is out among his flock. People and pastor are happy. The sermons are refreshing.

Moral? Well, if you are seeking a pastor, be sure to take a look at his library after it has been determined with "definite prayer for real spiritual guidance" that he has the other necessary qualifications suggested by Mr. Stewart.—Watchman-Examiner, New York City.

DR. SCARBOROUGH HAS A WORD TO SAY (Continued from Page One)

nominal work. Many of them have transferred their residence to heaven. Their memory is cherished. Multitudes of them are growing old, as I am. Other multitudes of them are coming into glorious leadership and service. Other thousands of them are in the service building the Kingdom of God. To one and all of them I give an expression of my inexpressible gratitude for these years of fellowship and cooperation. I am thinking especially of the men and women in responsible places—secretaries, board members, executives up and down the line, editors, college presidents, laymen leaders, women leaders, missionaries, home and foreign, pastors, evangelists, soul-winners of all sorts, and multitudes in the churches, faithful, carrying on the work without official responsibility—with whom I have had the pleasure of serving Christ. All of them are cherished in my heart.

Another Word

I remind you of the preeminent, supremely vital matter just now of the special campaign to raise \$50,000.00 to match the gift of a noble deacon of \$50,000.00 for the endowment of the Seminary. I am greatly encouraged over the results so far and grateful beyond words for the response given. But I tell you, knowing all the facts, that we have got to raise yet lots of money to meet this challenge. I appeal in the memory of B. H. Carroll; in the name of what the Seminary has done, is doing and will do for uncounted thousands of preachers, missionaries and other workers in the Kingdom of God; in the name of my little life's service for a generation in money raising, Kingdom building, soul winning, teaching evangelism, and helping to train more than eight thousand men and women who have passed through my classes; in the name of the new president, Dr. Head, in what he is doing and will do for the Seminary; I appeal in the name of Christ and lost souls, for you, without waiting, to voluntarily send to the Seminary your love gift, be it large or small, to make possible another \$100,000.00 to the endowment of the Seminary.

Remember that nice words, encouraging promises, good intentions and appreciation of the Seminary will not get this other \$50,000.00. The noble deacon told me this week that only cash or bonds or income-bearing property will meet his pledge, and that all of it must be met by the thirty-first day of December, 1942.

I am looking in the eye of every friend of this Seminary now and saying: "My brother, my sister in Christ, send in money right away. If you are a pastor, ask your church for a cash offering right away. We have no paid agents but only volunteer lovers of Christ to depend on in this matter. Have a share in helping to save to a larger life of usefulness this Seminary which seems to be in the will of God."

After September 1 my address will be Edinburg, Texas, and my heart, now and then and on, will continue in love and prayer and the spirit of cooperation with all the dear causes for which Christ died and rose again.

L. R. SCARBOROUGH.

(All our readers will be interested in the above article by Dr. Scarborough concerning his resignation as president of Southwestern Seminary. Dr. Scarborough has been for more than twenty-five years a great leader among Southern Baptists. In addition to his other worthwhile achievements, his work as president of the Southern Baptist Convention and as leader of the 75-Million Campaign was outstanding.

(He is certainly one of our greatest evangelists. He seems to have the ability which not only inspires people, but inspires them enough to cause them to do something about it.—Editor.)

BEAUMONT: Our revival begins at Beaumont on Sunday night, June 21. Dr. W. E. Greene of Ellisville will do the preaching, and Brother Jesse L. Boyd, Jr., will direct the music. The Brotherhood is requested to pray with us and for us.—O. P. Moore, pastor.

BRANDON: Our Vacation Bible School will begin on the 29th of June and run for a week.—H. W. Roberson, pastor.

Mississippi Baptists

Your Secretary Says:

"LOVE NEVER FAILS." I Cor. 13:8b

Jesus said, "I WILL BUILD MY CHURCH." Mt. 16:18.

"A good thing to remember,
And a better thing to do,
Is — work with the construction gang,
Not with the wreckin' crew."

I

We regret the omission of five names from the Mississippi College Board of Trustees list in this column last week. They are Hon. R. E. Jackson, Hon. N. R. McCullough, Dr. L. E. Greene, Dr. W. A. Sullivan, and Dr. J. W. Lee.

They are outstanding leaders in the work of Christ! We recognize them as such!

We regret the omission! We are more than glad to make the correction!

II

Notice! Pastors—Treasurers!

At the end of this month we will be publishing the usual list of contributions received at this office from all the churches over the State. Our books for the month of June and for the first six months of the year close June 30. If you desire your contributions to appear in this particular list, please have all monies to us not later than June 30.

Thanks.

III

State Missions in Mississippi is reaching toward new horizons. The three months' Evangelistic Statewide Campaign for 1943 is a State Mission project. A similar campaign proposed for 1944 with Hyman Appelman, noted evangelist, preaching is also a State Mission project.

All departments of State Mission work are expanding.

The articles listed below in the current issues of The Baptist Record are presented by State Mission efforts. The titles are: "The Beginning of Baptist History in Mississippi," "Objectives of Brotherhood," "Questions on Minister Retirement," and "Revivals in the Southern Armies." These articles have just been presented.

Now to run are two others: "The First American Revival," and, "The Great Awakening."

IV

George County Association is the first, so far as we recall, to report a meeting and definite plans started for the 1943 three months' Statewide Evangelistic Campaign. Favorable comments have come from many others, however!

V

The Daniels Baptist Church near Jackson is doing a good work in a place of opportunity. Some loyal members—men, women and young people.

Pastor J. S. Deaton affords them fine leadership. Mrs. Deaton is a splendid helper.

Brother Frank Voight works with them. He is an outstanding Mississippi College student.

We were privileged to speak in testimony in a few services. Six additions, eight were awaiting baptism.

Visitors were present at most services from First Church, Griffith, Calvary, Parkway, Clinton, etc.

VI

Let us make the most of soul winning opportunities for the remainder of 1942.

Future dates to remember beyond this year are: Mississippi Baptist Evangelistic Conference, Clinton, January 18-21, 1943.

Statewide Evangelistic Campaign, January 24-April 18, 1943.

Hyman Appelman Statewide Evangelistic Campaign, February, March and April, 1944.

VII

Let us look at the Gospel of John for some helps in soul-winning:

1. Condition, John 3:3.
2. First step, John 6:37 (a) "The Father draweth." (b) "Will come unto me." One ought to be willing to study the claims of Jesus. He is the Vine, the Door, Son of God, Saviour from sin. Locate these and other references in the Gospel.

3. Second step, John 1:12. What does Jesus want to do for you? He wants to give you power to become a child of God!

4. How lay hold on Him as Saviour? John 3:14-16, 18, 36. There are always two sides—God's and yours! He does the saving! You do (by His grace) the accepting! Over 40 times in the Gospel of John we are told in varied terms and phraseology to look to Christ and believe on Him for salvation, or, eternal life!

5. Read John 7:17.

6. Study John 16:7, 13-15.

Rest your case confidently, finally in His hands. John 20:31.

VIII

Dear Soul Winner! Use the Gospel of John as the Sword of the Spirit in answering excuses offered by men and Satan!

1. "I am not good enough." John 4. John 8. John 19.

2. "I am good enough already." John 3. Nicodemus was fully as good but he needed to be saved!

3. "I have too much pride." John 13.

4. "I do not know enough." John 3:16. John 1:12. John 3:3, 14-18, 36.

5. "I can't give up sin." John 8:31-36.

6. "I don't feel like it." Start chopping the tree and sweat will come! John 3:14-18. Trust Jesus! Exercise faith in Him! The feeling will come!

7. "I cannot hold out." John 10:27-30.

8. "I do not want to join the church." John 14:15, 21-27.

9. "I feel unworthy." John 14:12-14. John 16:8-15.

Read the Gospel of John and mark the precious promises of value to young Christians!

IX

Contributions for Minister Retirement by the churches and denomination should be considered a spiritual offering unto the Lord the same as offerings to help the orphan, the widow, the sick, etc. As a matter of fact some of it will help the widow. Some of it will help the aged. It is a spiritual service rendered by the people of our Lord.

The contribution by the preacher, on the other hand, may hardly be so considered as it goes into his own account and will ultimately return at interest to him, or, to his estate.

REMEMBER!

JUNE 30 IS THE DEADLINE FOR RECEIVING PRIOR SERVICE BENEFITS!!!!

X

We have seen a parent who was a drunkard rear sons to be drunkards. We have heard such living denounced from pulpit and pew! Rightly so!

We have also seen a parent who was a hater, rear a family of haters. Now, have you heard that sort of thing being preached against very much? We have not! Yet, in our Bible study we have found in the New Testament more said for love, forgiveness, mercy, and against hate in the life, than we have found said for temperance and against drunkenness. Suppose you study through the New Testament and see what you find along those lines.

We believe hate does more damage to the human race than does drunkenness.

What is it ravishing the nations of the earth today? Hate and covetousness!

What is it that sends peoples against each other today to destroy, to dismantle, to blow out babies' brains, to tear to pieces mothers, sisters, daughters, and sweethearts in this bloody war? Echo: Hate and covetousness!

XI

"Solomon" says: "(1) Intemperance destroys all life, and preserves all dead. (2) Impurity destroys all the virtues of life. (3) Gambling destroys all values of life. Six civilizations have been destroyed by these three evils—intemperance, impurity, gambling."

"Think on these things." Philippians 4:8e.

XII

A soldier stepped out of a cafe and was greeted by one of our leaders. The soldier asked, "Might I talk to you?" "Certainly," was the reply. Down the block they went.

The soldier said, "I am lost, and miserable, and want to be saved."

Yet some folks tell you the soldiers may not be reached with the Gospel of the Lord Jesus Christ.

NOW CLUB

DOUBLING THE FIVE THOUSAND CLUB

A DEBTLESS DENOMINATION BEFORE 1945

I

Do you know that we have saved a total of \$75,000 interest on the bonds called last December, and, this June? That is right!

Of course you and your church helped do it!

Do you know that we will save a grand total of over \$250,000 if we finish paying off all remaining bonds next year?

Of course you and your church will help make that a reality!

Do you recall that two years ago we owed \$542,000 in bonded indebtedness?

Do you know that NOW after this June call we owe \$292,500 in bonded indebtedness—and little otherwise—so far as this office knows?

Of course you and your church will help us wipe out that balance!

Then, we will sing a Doxology!

II

Mississippi's largest Baptist church—the First of Jackson—has accepted her Now Club quota. Dr. W. A. Hewitt, pastor, is also a board member.

Mississippi's smallest Baptist church (six members)—Rockport Baptist—has also accepted her quota. Brother M. P. Jones is pastor.

Now we are ready for all other churches "in between" to come on in joining these and 700 others already in.

III

Dr. J. D. Franks, truly one of our First pastors of a great First Church gave effective emphasis to Now Club purposes in his last bulletin to reach his people before we paid off bonds in the recent call. That is constructive leadership. We quote his words:

"Earnest Plea From Dr. McCall"

"In a letter which the pastor has just received from Secretary D. A. McCall, Jackson, an earnest plea is made that our church make an extra offering today to the NOW CLUB. On the first of June Brother McCall proposes to pay \$125,000.00 of Mississippi Baptist bonds, reducing our present bonded indebtedness to less than \$300,000.00.

"Mississippi Baptists have struggled along with their debts for many years. But they are paying them. The Five Thousand Club and the Now Club are doing it. We shall not be happy as a church unless we do our part. Brother McCall is entirely within his rights in asking us at this time to make an extra offering, and he pays us a tribute in so doing. He is making the same request of other churches in Mississippi. We must not disappoint him. The debt of our denomination is also the debt of our church. We cannot shift our share of the responsibility to other shoulders.

"Let us make a special offering to that worthy cause today. What a glorious day of rejoicing that will be when we finally get our debts paid, and we hope to pay them by the end of 1943."

BR

"The Second Coming of Christ in Daniel." One reader describes this book as a concise, clear teaching of the outline of prophecy, showing order of events surrounding the second coming of Christ. There are forty-four pages, and the author is Evangelist John R. Rice of Wheaton, Ill. The price is fifteen cents.

Shame on all of us! How we would limit God! How we misjudge others about us!

A soldier asking, "How may I find salvation?" Are you sure you could tell him in plain, simple, sure words?

That is the reason we need to study the Bible and get God's way of salvation clearly fixed in our minds. That is the reason we need to sit in study courses in soul winning. That is the reason we need to bathe our souls in the Gospel of John, the Gospel that was written, "that ye may believe that Jesus is the Christ, the Son of God, and that believing ye may have life in His name." John 20:30.

A suggestion: Study that Gospel counting the times we are told to "believe in Christ" or similar words, for eternal life!

The Baptist Record

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A. L. GOODRICH Editor
D. A. McCall Business Manager

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WILL YOUR NAME BE WRITTEN THERE?

The purpose of this editorial is two-fold; first, to give every church an opportunity to be listed among the churches as having given to the Cooperative Program during the first six months of 1942; and, second, to prevent several churches from writing and saying that they had contributed, but that their names did not appear.

In another column Secretary McCall is giving notice that soon after July 1 a list will be printed in The Record naming the churches that contributed to the Cooperative Program during the first six months of 1942. Usually the first and second days of the month a large number of letters come bringing money from various churches. However, money that reaches Secretary McCall's office after the last day of June will not be included in the list to be published early in July.

Tuesday, June 30 is the last day of the month. May we suggest to every church treasurer that early on Monday morning, June 29, a check-up on all funds in their hands be made, and any funds designated, or for the Cooperative Program be rushed to Secretary McCall. Great strides have been made in the number of churches sharing in the world-wide program of Mississippi Baptists. But there are still some that do not contribute, so far as Secretary McCall's office shows, to any of the great mission or benevolence offerings promoted by Mississippi Baptists.

We make bold to say that there is absolutely no excuse for any church not to have its name in the list. Surely if each pastor would give just a tithe of his salary from his church in the name of the church, there would be some amount credited to that church. In other words, any church whose name does not appear in the list of contributing churches is evidence that the pastor has not given to these objects through the church.

Another reason why it is inexcusable for the church not to be represented in that list is because we have found from countless experiences that there is somebody, or "somebodies," in every church that will give something, little or large, to God's world-wide work if given an opportunity. So any church not contributing is prima facie evidence that the pastor has not given them an opportunity.

Again, any unrepresented church is a charge against the deacons of that church. Even though the pastor may not be in sympathy with the Baptist work, or lacks aggressiveness, surely there is not a pastor in Mississippi that would object if some deacon would offer to have a collection taken. Surely there are good women in every church who could and should make their desires known, and see that an offering is taken.

Every reader of The Baptist Record is hereby appointed a committee of one to see that an offering is made in his church and forwarded to Secretary McCall in time to reach him by or before June 30. The best way is to take an offering for the Cooperative Program. Thus, in one offering you will be contributing to Home Missions, State Missions, Foreign Missions, Christian Education, the Seminaries, the Orphanage, the Hospitals, the Aged Ministers' Relief, the Training School and Ministerial Education. Or if some are unwilling to contribute to these objects, the funds may be designated to any one or more of these objects, but the point is: **Take that offering.**

A PRESENT NEED

Like the making of books, there is no end to the things to be said about prayer. But there is in too many cases no beginning of prayer. We are second to none in our belief in and practice of organization. But just as the most powerful engine is dead without power, as the auto is useless without gas, as the light bulb is lightless without current,

as the battleship is impotent without guns, as the body grows weak and dies without food, so do Christians grow weak and die spiritually without prayer. And as churches, and as individual Christians, we need to heat the wires to heaven with prayer.

Prayer is commanded. Soldiers that do not obey are punished. And Christians that do not obey are punished. They are punished for failure to do what they are commanded to do and they fail to enjoy the close fellowship of the Father, which is theirs if they obey.

It has been our experience that an early morning prayer period makes the sun shine brighter, the car run better, the road bumps lighter, the birds sing more sweetly, the day's work easier. Just as the baby seeks mother and daddy upon awakening, the Christian should begin the day with prayer. "Watch and pray that ye enter not into temptation." We have often asked if anyone knew of a single case where a person got into sin after praying over the temptation. We have yet to find one. Think of the above verse the next time you sin. "And he spake a parable unto them to this end that men ought always to pray and not to faint." If there is such a thing as a non-praying Christian, he certainly can't read the above scripture and claim to be obedient.

Not only should we pray because it is commanded, but because our Saviour practiced it. He prayed at His baptism, before choosing the Twelve, when sending them out, at the feeding of the five thousand, after a hard day, at the Transfiguration, before raising Lazarus, at the supper, at Gethsemane, at Emmaus, etc.

We believe in supporting our government but we cannot overlook the fact that in World War I the Germans who had been steadily winning never advanced another mile nor gained another victory after that great day of prayer called by President Woodrow Wilson. We should pray in peace times as well as war times; but if we would mix a lot of praying along with our great war effort now, things would soon be different. By prayer we must mean just that—not the hollow mockery of some sin-seared soul unrepentant and only praying because others are, but the united prayers of God's people, real, earnest, humble, believing prayer from God-loving, God-fearing and God-serving people.

—BR—

Our Contributed Editorial

BY INVITATION OF THE EDITOR

By this means we hope to give our readers a cross section of Mississippi Baptist thought.

OUR PAUPER COMPLEX

C. J. Olander

All of his life the writer has heard it said that "we can't do this" or "we can't do that because we are so poor"—"our denomination, Mississippi Baptists, is made up of a poor people." He has never believed it and refuses to do so in 1942. It is not our poverty—lack of material possessions—that has stood in the way of our accomplishing many things that God has assigned to our hands. That was not true in 1930 because Baptists lost more money in defunct banks in those days; the tithe of it would have paid all of our Baptist debts and then there would have been a nice balance left over for God's work. We were hiding behind something that did not exist. We have developed what the writer calls Our Pauper Complex.

We Are Rich

1. Natural resources—Millions of feet of hardwood and pine timber in spite of the slaughter of past years; fertile soils that produce cotton, corn, oats, vegetables, alfalfa, soybeans, and good native grasses that make dairying and the beef cattle industry profitable; bauxite—rich aluminum ore; pools of oil that are just now being tapped; and rivers and the Gulf of Mexico full of commercial fish.

2. Industrial development—In recent years many factories have been built all over the state. Large interests are now negotiating for factory sites. This is due to climate, nearness to raw materials, and our surplus of labor capable of being trained.

3. Our human resources—We boast of the purest

Anglo-Saxon blood in America. We have people with keen minds and strong bodies capable of doing anything determined upon. Young men and women have gone from our state to become leaders in every sphere of human activity. We have plenty just as capable within our borders. Most of them are Baptists.

4. Our opportunities—This is day full of opportunities.

a. For evangelism: Our people are ready to try God. All else has failed.

b. For enlistment—Our people are easier to enlist in the work of the Lord than they have been for years.

c. For procuring gifts—The people have more money. They want to make investments for time and eternity. They realize that in the very near future it will not be possible to do so. There will be no large fortunes made nor large estates built up in Mississippi and America after this generation passes away. Our New World Order, whether we now accept it or not, will preclude it.

5. Our God—"Our God whom we serve is able—" Daniel 3:17.

We Can Do It

As Mississippi Baptists we are just outside of the Promised Land. "Let us go up at once and possess it; for we are well able to overcome it." Numbers 13:30. This was the spirit of Joshua and Caleb. To be sure there are some giants to overcome, such as Selfishness, Jealousy, Laziness, Wastefulness, Misinformation, Self-satisfaction, Love of the World, Fear, and Lack of Faith in our God. We can say that "We be not able to go against the people: for they are stronger than we," (Num. 13:31), and perish in the wilderness.

What Can We Do?

1. We can by our services, cooperation and gifts make possible the greatest missionary and evangelistic program in our history.

2. Pay all of our bonded indebtedness by the end of 1943 or before, through the Now Club.

3. Undergird our Christian schools and seminaries, orphanage, hospitals, aged ministers' retirement and relief funds by making offerings or love gifts while the Lord is smiling upon us. This will make it possible to carry on when the dark days come and there will be very little left to give.

4. Make gift annuities now if the income is needed while we live.

5. Write the will of God into our wills, thus making provision for God's work in the future.

—BR—

NEW AUGUSTA: We have recently closed a series of services here at New Augusta with Dr. L. E. Green of Pascagoula doing the preaching and Rev. Jesse L. Boyd, Jr., of Meridian directing the music. Dr. Green preached dynamic doctrinal sermons. Brother Boyd glorified the Lord in song and with the violin. The Lord is in the fiddle Brother Boyd plays, and not the devil. Our people expressed their appreciation of these brethren with a liberal offering. Five united with the church on profession of faith.—O. P. Moore, pastor.

—BR—

Recent visitors to The Baptist Record office include the following: Mrs. Eunice Ruth, Lexington; Ky.; Mary Delilah Ruth, Clinton; Rev. W. L. Holcomb, Prentiss; H. P. Shallcross, New Orleans; Rev. N. G. Hickman, Indianola; Dr. J. L. Boyd, Meridian; Rev. J. Reese Rogers, Collins; Rev. L. G. Sansing, Pelahatchie; Rev. W. M. Tabb, Wesson; Lawrence Tabb, Wesson; Rev. S. G. Polk, Summit; D. L. Pettit, Jackson; Ed Gray, Jackson; Rev. A. B. Pierce, Crystal Springs; Dr. Claude B. Bowen, Jackson; Dr. J. D. Simons, Greenville, North Carolina; John David Simons, Greenville, North Carolina; P. L. Barclift, Vicksburg; Miss Annie Virginia Barclift, Vicksburg; Rev. N. F. Davis, Jr., Clinton; Dr. C. S. Thomas, Carrollton; Dr. Norman W. Cox, Meridian; Rev. J. M. Metts, Pickens; Rev. R. L. Wallace, Raymond; Rev. J. S. Deaton, Jackson; Rev. "Slick" Green, Waynesboro; Rev. J. G. Flynt, Clinton; Rev. Wilson Hogan, Florence.

—BR—

MERIDIAN: On June first Dr. Norman W. Cox completed three years of his second pastorate in the First Baptist Church of Meridian, Mississippi. During these three years the church has received 569 new members and its total contributions have been \$111,435.80.

OUR SELECTED EDITORIAL

Each week we will publish what we consider one of the best editorials coming to our attention.—Editor.

SOME THINGS WE ARE LEARNING

Missionary-minded preachers and teachers have had difficulty through the years in getting our Baptist people to think in world terms, but in recent months, practically everybody is thinking in world terms. Every day, over the radio, through the daily papers, and in personal interviews, almost everybody is reminded, not only of America, but of Europe and Asia and Africa.

In this tragic world situation, we are learning some things which we have been slow to grasp.

1. We are learning that the nations of earth and the realm of material things can be shaken. History should have taught us that lesson, as we have reviewed the records of ancient empires and kingdoms. But too many of us have taken the attitude that the fate which befell other nations could never threaten us. Did you read the conclusions of the report of the special committee investigating the Pearl Harbor attack? The success of the enemy was due largely to the fact that men in command of the army and navy doubted that Honolulu could ever be successfully attacked. Evidently, their attitude might be expressed in the words, "It can't happen here." But it did happen, in one of the most disastrous experiences in history. One day when Jesus and His disciples were turning away from the temple, some of the disciples called His attention to the buildings of the temple, and Jesus said unto them, "There shall not be left here one stone upon another, that shall not be thrown down." Doubtless, the disciples questioned such a statement, but within a generation, the words of Jesus had come to pass. Jerusalem was shaken, Jerusalem was destroyed by a Roman emperor.

2. We are learning the disciplines of God. Read again the Scriptures, especially the Old Testament, and see how often God brought judgment upon His people for their disobedience. Again and again is told the story of their disobedience, of the judgments of God, of their repentance, and of deliverance. In those four experiences can be summed up, largely, the history of the world. We can no more blame God for everything that is taking place in this war, than we can hold God responsible for being burned when we deliberately put our hands into the fire. Moreover, we are being called back to the simplicities of life. Already we are slowing up, we are getting back to the ground, to the simple life. We are being taught some wholesome lessons.

3. We are learning, also that while many things can be shaken, there are some things that endure, some things that cannot be shaken. The writer to the Hebrews reminds us of this great truth: "Wherefore we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear." Spiritual values cannot be destroyed, such values as righteousness, truth, love, justice, purity. Whatever may come the stars are still shining in the heavens above. We proclaim a Kingdom which cannot be shaken. The proclamation of that spiritual message in China has done more to hold China to the ideals of democracy than anything else. The missionaries of the Cross, preaching and teaching and living their message in China, have held China as the ally of the democracies, in spite of the contribution which America was making to the fight on China by the shipment of war materials to Japan. The leader of China, Generalissimo Chiang Kai-Shek, and his wife, who is, in some respects, the greatest woman living in the world today, are both devout Christians, and their hearts are fixed on a Kingdom which cannot be shaken.

4. We name another lesson which we are learning, that finally, God is sure to win. Again and again, through the centuries, there have been times when it looked as if Christianity had utterly lost. There were dark days in China forty years ago, when, in the Boxer Rebellion, many missionaries were killed and thousands of native Christians were

YOUNG PASTORS NEED THE MINISTERS RETIREMENT PLAN

Young men will grow old if they live long enough and it is remarkably true that very, very many of them do live to be old. Ministers who make no provision for their old age usually suffer want. If a young pastor says: "I can wait a while and come in later," let him be reminded that he can do this, but not without cost to himself, even great cost. Drawing old age pensions is like going to mill with the corn. One can carry back home meal in proportion to the amount of corn put into the hopper. If pensions are paid to men in their old age, preachers, churches and the denomination must supply the grist which produces the pensions. The Relief and Annuity Board takes these contributions of preachers, churches and the Conventions and adds much interest to them, but it cannot create money. Without the contributions there can be no real pensions.

For further information and application blanks, write:

D. A. McCALL,
Executive Secretary-Treasurer,
Jackson, Mississippi.

—BR—

WHY WARN THE CLERGY?

(Continued from Page One)

there is priority granted to beer trucks. Why should a beer truck be granted priorities and milk trucks not?

Preachers as a class will not abuse the tire priority granted. They will not think of themselves as more "deserving than members of their congregations," but they and their members also must recognize that they have essential work to do in the maintenance of spiritual life and morale, which cannot be done as it should be without tire priority. This is not granted as a matter of consideration or of special privilege to the minister personally, but as a recognition of the vital work which he ought to do.

It would be quite interesting to see a headline in our papers such as, "Why Tire Priority To Beer Trucks, and Not to Milk Trucks?" And a headline "Veterinarians To Get Polite Warning on Tire Ration." Our Lord said: "How much better then is a man than a sheep?" To visit, to read the Scripture, to talk and to pray with troubled, sick souls, is certainly as important as to visit a sick dog, or cow or horse, and the delivery of milk is far more important than the delivery of beer. Leading scientists deny the brewers' claim that beer is food; indeed, they declare that 3.2 beer is intoxicating, and that its food value is infinitesimal. Richmond, Va.

—BR—

BEAUMONT: The Beaumont people have responded graciously to the leadership of their new pastor. A building program is well under way. A B. T. U. study course is now in progress and a Vacation Bible School will precede the revival. The church raised \$25 as their part in sending the pastor to the Southern Baptist Convention at San Antonio, and when he did not get to go because of the serious illness of Mrs. Moore's father, they requested him to use it toward the purchase of a typewriter for himself. This he consented to do **when one can be bought.** It goes without saying, we are expecting Beaumont to be a member of the **EVERY FAMILY Plan** soon.—O. P. Moore, pastor.

put to death because they would not deny the Savior. Similar experiences have characterized our work in other lands, but always, when the clouds have passed away, the sun has shone more brightly. In the Second Psalm is described the revolt of the nations against God, when they said, "Let us break their bands asunder. Let us be done with God." But God on His throne only laughed and said to His Son, "Ask of me and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession." We are reminded, these eventful days, of the words of the prophet, spoken concerning the Messiah: "He will not fail nor be discouraged until he hath set justice in the earth." He must reign until He hath put all His enemies under His feet. Someday, in His appointed time, He will be triumphant over all, and every knee shall bow and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.—Baptist Messenger.

THE NECESSARY DIVISIONS

In the clamor for union, some forget that the Word of God says divisions are necessary and dutiful. "For there must be parties among you, in order that the good may be tested and made known." So Helen Barrett Montgomery translated I Cor. 11:19. The word translated "must needs be" is strongly emphatic in the Greek. And its meaning is as strong as its place in the sentence. It is rendered **ought, must, should, is meet, it behooved, is needful.** That is the God-breathed word of Paul in the face of doctrinal and moral corruption. There absolutely **MUST** be an organized party against it and for truth and holiness.

This verse was bereft of its meaning, in our day, by the King James Version mistranslation: "There must be heresies among you." Of course, nobody supposes Paul to be urging heresy! That version—that perversion, one had better say—made the Scriptures meaningless and false, at that point. The Scripture teaches just the opposite of what it is twisted into meaning. But Paul's strong approval of division, yes even of organized division, with a definite party of defenders of the truth and morals, was lost to the readers of our common version for generations.

Paul, dear friend, never said: "There must be heresies." What he said is just the opposite of that. It is vital that there be a party of you who stand against heresy and defend the truth. They were a local church. Used of a local church that is in such a state, it means there ought to be factions or parties among you till the organized opposition to error and immorality and the brave advocacy of truth and righteousness win the day and unify the church on that firm foundation. It is not a plea for a party in a partisan spirit, of division for division's sake, of conflict for the love of conflict, but of devotion to truth that takes that detour around to the main road merely while obstructionists strut across it and hold up the sign: **NO THOROUGHFARE FOR TRUTH.**

Paul's word here really means "choices." It is utterly and basely intolerant that Christ's people have no choice, that in slavery of their brow-beaten consciences to a sickening surface uniformity they should ever feel for a moment that for the sake of a treasonable peace their mouths must be shut and audacious error must hold undisputed sway. Choices are in the nature of the categorical imperative, of the inner urge of a divine **MUST.** It is a vile situation when a people are allowed by a collective conscience no choice but to be bad, to be false, to be against the truth. Let a witness be preserved. When the enemy comes in like a flood, the Spirit of the Lord will always lift up a banner against him. Yes, I hear you, cultured cynic, as you say: "What's a banner against a flood?" You'll see. Look at Baptist history a thousand times and you'll see. The banner says: "Thus, far, and no farther." And by that banner men build their dikes. And the low countries, the Netherlands, conquer the highbrow sea that overthrows and threatens. Their banner drives it back at will and holds it back. But if one can cow conscience and say: "Now, now, now, sh. . . sh. . . No division, please, under any condition," then the waves have it. Freedom is lost, and truth with freedom to advocate it. Paul thought truth more vital than any surface unity. If truth is at stake, there **MUST** be a choice. As Dr. Mullins once said to the Baptist World Alliance: "Baptists believe in loyalty, freedom and unity, and in that order."

The clamor in Corinth was for surface unity. Never mind. Let's all be one, even with the incestuous, libertines, idolaters, drunkards, deniers of the resurrection, disorderly promoters of confusion and anarchy in the worship, and stark debauchery at even the Lord's Supper. Rather than have a united church, as much as he pleaded for that local church to be united properly, Paul said: "There must be more than one choice, in the face of such a situation. A party must battle for the right till it can win the church to its side." A party is meet, must be, should be, ought to be, has to be, will be, thank God, while conscience reigns in any human breast. Paul set the seal of a holy devotion to that teaching. In the light of it he won more unity. Insolent men are divisive with their innovations against the Word of God, innovations into which are woven a lot of

(Continued on Page 12)

Sunday School Lesson

Prepared By
BRACY CAMPBELL

Lesson For June 14

LUKE'S ACCOUNT OF THE RESURRECTION

Bible Text: Luke 24:1-49

Introduction.

Certain people who think they know declare that the resurrection of our Lord took place sometime before dawn of April 8, 30 A. D. During the first ray He appeared alive five times: 1. To Mary; 2. To the women who came to anoint His body; 3. To Peter (just where and how is not recorded); 4. To two disciples on the road to Emmaus; 5. To the ten disciples, Thomas being absent, and the two disciples just returned from Emmaus. Let us look at the appearances recorded in the passage we have set for study.

I. To the Women at the Tomb.
(For a list of the names of these see v. 10.)

It was the first day of the week that these devoted women came to the tomb. On the evening before, they had prepared their spices for the anointing of His body. They had been forced to wait till the sunset of the day before had closed the Sabbath before they could purchase the spices and prepare them for their purpose. With the sunset began the first Lord's Day, and the faithful women waited during the evening hours for the dawn of the first day of the week. (Now read Luke 24:1-12.) Herein the story is most beautifully told.

Those faithful women came expecting to find the dead body of their friend; instead, they found an empty tomb and, as they gazed into its mouth, two men in dazzling apparel stood by them and declared that He whose body had lain in the tomb had risen from the dead, and reminded them that He Himself had told them. He must be arrested, crucified, and rise from the dead on the third day. The women recalled His having said these things in their hearing, so filled with rejoicing wonder they returned where their company had gathered and told what they had seen and heard; but their account appeared to the incredulous men as the gossip of idle women.

Peter alone of all the men, says Luke, was somehow impressed by what the women said that he ran to the tomb to make an investigation. Did Peter believe their report, or did he run to the tomb that he might gain evidence on which to shut the chattering sisters up?

Do you wonder that our risen Lord showed Himself first to these women? A woman had been God's handmaiden in making Him a human being. A woman couched His baby form upon her bosom and cradled that dimpled baby body in her loving arms. An aged widow (Luke 2:36-38) first bore testimony of Him to 'all them that looked for redemption in Jerusalem.' The grief of a woman over the death of her brother wrung tears of sympathy from His eyes. Another woman's deep distress led Him to perform the miracle of restoring life at Nain. It was a penitent woman who washed His feet with her tears and wiped them with her hair. A woman

anointed His body beforehand to His burial. A woman was last at the tomb in which His body lay in the grasp of death. Do you wonder that a woman was first at the empty grave? Or that a woman was the first convert to Christianity in Europe?

II. The Walk to Emmaus. Luke 23:13-35).

(Pronounce the word this way: EM-maus, accent on first syllable. Thank you.)

"A village named Emmaus, which was three-score furlongs from Jerusalem." No one knows the location of Emmaus. It is best that way, perhaps, otherwise pagan people would build shrines about it as they have done about other sacred places, and worship the shrines and the stones and the ground about instead of the risen Lord, who walked the road that led into it on the afternoon of that first Lord's Day.

1. Two Sad Men Walk and Talk.

One of them was named Cleopas; the name of the other is unknown. We know they were downhearted. They were talking about Jesus and His death which, they thought, had ended all the plans that He had made, had shattered all the high hopes that they had cherished. They had believed that He had come to deliver the nation of Israel from its bondage to Rome, to restore Israel to its former grandeur, to make the nation foremost among the peoples of the earth. His death had cut these hopes all short.

2. A Stranger Joins Them.

He was a stranger to them, because their eyes were holden that they should not know Him. What do you suppose brought Him there? I think it was their talking about Him. They walked along and got talking about Him and when they did, He was there walking with them, though they did not know it. He had said something to the effect that if two or three people get together and talk about Him, He is right there, and so it was.

Presently He said, "What are you two talking about?" And they stopped and stood, and one of them (v. 18), said, "Are you the only person in Jerusalem who doesn't know what has recently happened there?" Then Cleopas gave Him a brief account of Jesus, His crucifixion and burial, and the report of the women, which these two could not believe.

3. The Stranger Gives Explanation.

He explained to them how the life of this Jesus whom they lamented exactly fitted into the prophetic picture which the prophets of God had drawn of the Messiah. It was necessary for Christ to suffer all that Jesus had endured. And their understanding was opened.

4. The Stranger Becomes Host.

As the stranger talked to them, their walk brought them to the house whither they were going, and the stranger made as if He would pass on, but they constrained Him to come in and stay with them. That is just like the Lord. He will not thrust Himself upon any one unwilling to entertain Him; into any heart where He is not welcome. But He wanted them to want Him, to ask Him in, to be eager for His company. We may be sure He was glad when they expressed a desire for Him, and He immediately assumed the position of host. When they sat to eat, it was He who blessed the bread and broke it, and in that instant they knew

THOMAS PLEASANT WYATT

Whereas, on March 25, 1942, many hearts in Perkinson and surrounding territory were saddened because of the passing away of our beloved brother, Thomas Pleasant Wyatt; and

Whereas, he was for many years a faithful member, clerk and deacon of the Perkinson Baptist Church, and at all times had been efficient in every demand upon him; and

Whereas, he was loved by all who knew him because of his very cheerful disposition, his readiness to help those in need, and his beautiful Christian character; and

Whereas, his church has lost a faithful and devoted member and officer who has meant much to the material and spiritual growth of the church and community; and

Whereas, we wish to express publicly our sense of loss at the passing of our noble citizen, consecrated Christian and devoted friend; therefore

Be It Resolved, That, in token of esteem and love for our brother, we spread upon the minutes of the Perkinson Baptist Church resolutions of respect and admiration; and send to the bereaved family and to The Baptist Record copies of these resolutions.

Respectfully submitted,

B. P. RUSSUM,

A. L. MAY,

G. M. MARTIN.

Him, and He vanished. It was enough for them to know that He was alive and with them. He had led them from the moment He joined them, and now He vanished but He led them back to Jerusalem, no longer wearied with their journey, but refreshed by His glad presence.

5. The Glad Return.

The two went back to Jerusalem to testify to their brethren what they had seen. It was a joyous company which they joined, for news of the Lord's resurrection had elated them also. So they all rejoiced as they bore testimony to one another.

III. The Peace of the Prince (Luke 24:36-43).

While they stood together rejoicing, Christ stood in the midst of them and said, "Peace to you." His appearance, so sudden, astonished them and they thought they were seeing a ghost, but He dispelled these thoughts by showing them His hands and His feet, and by eating a piece of fish in their presence. Then He proceeded to teach them again what He had no doubt often taught them before. As on the road to Emmaus He had opened the Scriptures to the two, He showed them how, in His life and death and resurrection, had been fulfilled all things spoken concerning Him, the Christ, in the law of Moses, in the prophets, and in the Psalms. Thus He not only instructed His disciples in the words of the Scriptures, but He at the same time, set the seal of His divine approval upon all the Old Testament.

IV. The Great Commission.

1. The Gospel.

a. A suffering Christ. He must suffer rejection, betrayal, scourging, crucifixion, death. He must die for our sins, according to the Scriptures.

b. A raised-up Christ. Died for our sins, raised for our justification.

c. Ascended Christ. Went back to heaven, where He is reigning now.

2. The Privilege of His followers.

a. They were witnesses. b. They were to testify what they knew from Jerusalem to the ends of the earth.

FRED E. DAVIS

Whereas:

On April 29, 1942, God called home a beloved member and deacon of the Gatesville Baptist Church, Brother Fred E. Davis, who, early in life accepted Jesus as his Saviour and Lord and united with the Baptist denomination where he spent the remainder of his life in faithful and untiring efforts for the up-building and on-going of God's Kingdom;

Brother Davis united with this church May 12, 1935, soon after moving to this community, and was ordained to the deaconship in July 1939, where he has since served his Lord. Brother Davis was loyal to church, country, family and friends, and his sunny disposition endeared him to all those who knew him;

And whereas:

The church being conscious of its great and irreparable loss, never-the-less bows to the will of a loving and all-wise God Who knows best, and being conscious that our loss is heaven's gain, therefore be it resolved:

That we extend to his bereaved family, and great host of friends and relatives, our heartfelt sympathy, and point them to Jesus as their refuge in this hour of sorrow. Since He says unto those that are weary and heavy laden, "Come unto Me and I will give you rest;"

Brother Davis is survived by his wife, six sons (two of whom are now serving in the armed forces of the United States) and three daughters. Funeral services were held at the Gatesville Baptist Church April 30, by his pastor, Bro. B. L. McKee of Gallman, Miss., assisted by his former pastor, Bro. Phillips, New Hebron, Miss. His body was laid to rest in the family cemetery near Wesson, Miss., beneath a mound of beautiful flowers.

Be it further resolved:

That, a copy of this resolution be sent to The Baptist Record for publication, and that a copy be given the family.

L. M. KEYES,

BUSTER WHITTINGTON,

L. L. CARMICHAEL,

Committee.

—BR—

IF I BE HIS DISCIPLE

The Baptist Workshop of M. S. C. W. was again the scene of a great and inspirational religious drama produced by the Baptist Players. First it was the dramatic production, "SIMON, THE LEPER," now it is the heart-stirring drama, "IF I BE HIS DISCIPLE." Marian Hodges is again the director of the play. She is assisted by Elizabeth Anne Miller. The cast includes: Martha Pearl Harpole, Jean Young, Mary Frances Wilkerson, Elizabeth Jones, Kathleen Mangum, Martha Ann Neel, and Dot Fuqua. The play was presented in the Young Woman's Auxiliary as a final meeting for this school year.

FORK UNION MILITARY ACADEMY

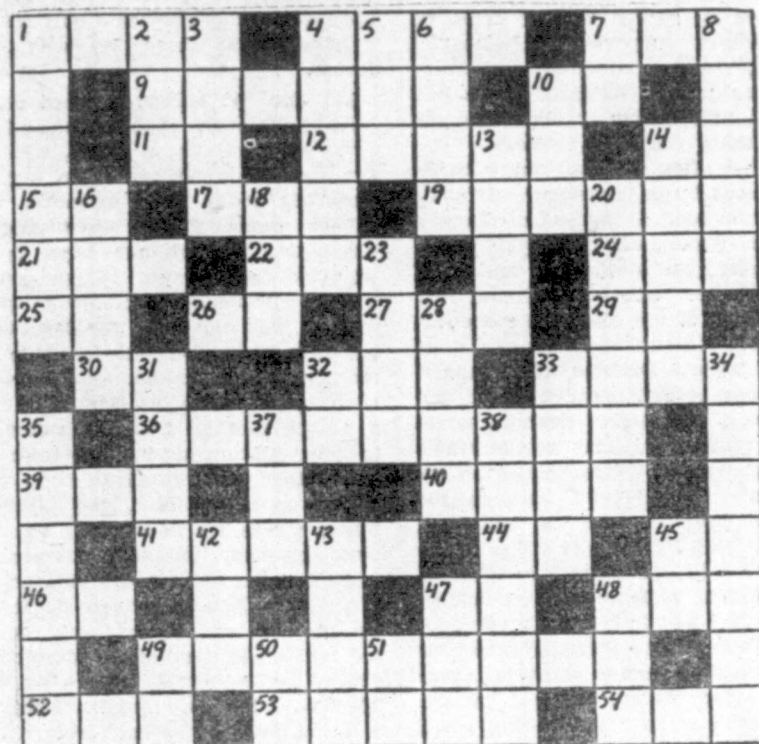
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"MIDDLE-AGE" WOMEN (38-52 yrs. old)

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OUR CROSSWORD PUZZLE



"Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from mine."—Mark 7:6.

HORIZONTAL

- 1 "For if any be a hearer of the word, and not a . . ." Jas. 1:23
 - 4 "when ye . . . be not, as the hypocrites, of a sad countenance" Matt. 6:16
 - 7 "appoint him . . . portion with the hypocrites" Matt. 24:51.
 - 7 ". . . of the scribes, which love to go in long clothing" Mark 12:38.
 - 10 "for . . . are like unto whited sepulchres" Matt. 23:27
 - 11 Bachelor in Surgery
 - 12 "wilt thou not . . . to pervert the right ways of the Lord" Acts 13:10
 - 14 Tuesday; thulium
 - 15 "that they may have glory . . . men" Matt. 6:2
 - 17 "Thou hypocrite, first cast out . . . beam out of thine own eyes" Matt. 7:5
 - 19 "Take heed and beware of the . . . of the Pharisees and of the Sadducees" Matt. 16:6
 - 21 Kind of vase
 - 22 "when ye pray, . . . not vain repetitions" Matt. 6:7
 - 24 "ye make clean the outside of the cup . . . of the platter" Matt. 23:25
 - 25 Receiving office
 - 26 "ye make him twofold more the child . . . hell than yourselves" Matt. 23:15
 - 27 "for ye shut up . . . kingdom of heaven against men" Matt. 23:13
 - 29 Month
 - 30 Manuscript
 - 32 Duet
 - 33 "and for a pretence make . . . prayer" Matt. 23:14
 - 36 "Woe unto you, scribes and . . . hypocrites" Matt. 23:14
 - 39 Prefix meaning before
 - 40 "Or . . . believe me for the very works' sake" John 14:11
 - 41 ". . . indeed appear beautiful outward" Matt. 23:27
 - 44 "whether . . . greater, the gold, or the temple that sanctifieth the gold" Matt. 23:17
 - 45 Father
 - 46 Ancestor of Jesus, Luke 3:28
 - 47 Exodus
 - 48 ". . . such things as are set before you" Luke 10:8
 - 49 "but within ye are full of . . . and iniquity," Matt. 23:28.
 - 52 River (Sp.)
 - 53 Guide
 - 54 "and what ye hear in the . . . that preach ye" Matt. 10:27
- Our text is 9, 10, 15, 17, 19, 26, 27, 36, 41, 44 and 49 combined.

VERTICAL

- 1 "for ye . . . widows' houses" Matt. 23:14

2 Recede

- 3 "Come ye yourselves apart into a desert place, and . . . a while" Mark 6:31
- 4 "for they disfigure their . . . that they may appear unto men to 'fast'" Matt. 6:16
- 5 "but within they . . . full of extortion and excess" Matt. 23:25
- 6 "hath set to his . . . that God is true" John 3:33
- 7 "to make one proselyte, and when . . . is made" Matt. 23:15
- 8 "when thou doest thine alms, do not . . . a trumpet before thee," Matt. 6:2.
- 10 "But let your communication be, . . . ; Nay, nay" Matt. 5:37
- 13 Withered
- 14 "Two . . . s shall there be in one board" Ex. 26:17
- 16 "Honoureth me with their lips, but their heart is far . . . me" Mark 7:6
- 18 Not huffy yet
- 20 Leave quickly (slang)
- 23 Small box for toilet articles
- 28 Stockings
- 31 Droop at the muzzle, as a gun
- 32 Doctor
- 33 "when it is sown in the earth, is . . . than all the seeds" Mark 4:31
- 34 "therefore ye shall receive the . . . damnation" Matt. 23:14
- 35 "ye also outwardly . . . righteous unto men" Matt. 23:28
- 37 Head of a family of Gad I Chron. 5:15
- 38 A tincture with more than one base
- 42 "for the . . . is withered away" Isa. 15:6
- 43 Coagulation
- 45 Same as 45 across
- 47 "Sir, come down . . . my child die" John 4:49
- 48 "a beam is in thine own . . ." Matt. 7:4
- 49 ". . . , every one that thirsteth" Isa. 55:1
- 50 Postscript
- 51 Civil Engineer

ANSWER TO LAST WEEK'S PUZZLE



Did you know about these postage stamps from the Bible? In 1932, the tenth anniversary of Fascist government, a stamp was issued, bearing the massed flags of Italy, and an open Bible, resting on an altar. Germany also issued a series of four stamps, picturing Christ "Feeding the hungry," "Relieving the thirsty," "Clothing the naked" and "Healing the sick."

Can you describe the pavement mentioned in John 19:13? The verse states it was called in the Hebrew "Gabbatha." This meant "elevated," a "raised stone pavement or platform" from which Pilate delivered up Jesus to be crucified.

FROM THE PENS OF GREAT MEN AND WOMEN!

"The noblest question in the world is, what good may I do in it?"

—Benjamin Franklin.

Number 12 of a series. For permanent record, clip, and paste in a scrapbook.

Where in the Bible will you find a recipe for making an ointment? See Exodus 30:23-25. This ointment was the precious ointment of the tabernacle, and with other aromatic spices was used in sprinkling the bed tapestries. Use of this ointment upon human flesh was forbidden.

Was the coal mentioned in the Bible like the coal we use today? No! The word coal in the Bible represents several different words, not one of which means mineral coal such as ours. In John 21:9, coal means a charcoal fire. In 1 Kings 19:6 and Isaiah 6, hot stones are meant.

WHY DOES GOD ALLOW WAR?

Many people are asking questions along this line just now, Why does

God allow war? Why doesn't He stop the war? Why doesn't Christ intervene? If Christ lives today, and Christians believe he does, why doesn't he do something? But this question might be enlarged into the same question concerning any great sin. Why does God allow drunkenness, for instance, with its resultant suffering in the lives of thousands of innocent children? Why does he allow dishonesty and gambling, with their resultant harm? Why doesn't God banish poverty and the unfairness that makes for some of the poverty? So that question about war might well be enlarged. Why does God allow any of the great wrongs that we see in the world?

It might be enlarged also into a question as to why God allows the catastrophic in nature—the earthquake with its destruction of property and human life, the cyclone, the flood, the fire. Oh, but you say in regard to catastrophe, nature is controlled by law. Why not believe that the nations, too, are controlled by law? They are under the moral government of God, and if they are in rebellion, they must pay the penalty. It is still true that "righteousness exalteth a nation; but sin is a reproach to any people" (Prov. 1:34). It is more than poetry, it is the philosophy of history when the sacred writer says, "The wicked shall be turned into hell, and all the nations that forget God" (Psalms 9:17). There is a penalty to be paid for forgetting God and denying and defying God. God may or may not intervene in the affairs of nations, or in the affairs of individuals, but he is still God. He is still working toward a plan.—Exchange.

—BR—

Pike Avenue Baptist Church, Birmingham, Ala., has voted unanimously to use its building fund for the purchase of U. S. war bonds. The church made an initial purchase of \$2,000 worth of bonds and has pledged itself

CHURCHES MAY BUY BONDS

Churches, lodges and other organizations may now invest their funds in sums as low as \$18.50 since the announcement of Treasury Secretary Morgenthau, adding the \$25 denomination (maturity value) to the series "F" United States savings bonds of defense.

Since the sale of defense savings bonds of series "E" is restricted to individuals, Secretary Morgenthau explained, many small organizations found it difficult or impossible to participate in the defense savings program, as the smallest denomination of bond available for issue to them was the \$100 denomination of series "F." With the addition of this smaller denomination, participation of the smaller organizations is assured.

Bonds of defense series "F" are 12 year bonds, issued on a discount basis, the issue price being 74 per cent of the maturity value. If held to maturity the investment yield is 2.53 percent compounded semi-annually. These bonds are redeemable before maturity, at the option of owners, at fixed redemption values. Bonds of defense series "F" are issued only by the Federal Reserve Banks and the treasury department, but commercial banks generally will handle applications.

to buy \$200 worth additional each week, it was announced by the pastor, the Rev. Theodore Harris.

EYE COMFORT

The cleansing and soothing action of
JOHN R. DICKEY'S
OLD RELIABLE EYE WASH
brings quick relief to burning, smarting, overworked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores.
DICKEY DRUG COMPANY, BRISTOL, VA.

FOR MINOR BURNS

Fiery throbbing relieved at once and parched skin eased

RESINOL

THE GREAT REVIVALS AND SOUTHERN BAPTIST EVANGELISM

A Survey of the Influence of the Great Revivals of America Upon the Life and Work of Southern Baptists

From Southern Baptist Handbook 1925

by E. P. Aldredge, A.M., D.D.

Baptist Sunday School Board
Nashville, Tenn.

(Concluded from Last Week)

IV. SOME OUTSTANDING RESULTS

1. Great Numbers of Converts and Restorations. If we now attempt to summarize the results of the great revival in the Southern armies, we must give first place, perhaps, to the large number of men who were won to Christ and the equally large numbers of backslidden Christians who were restored to the services of Christ. Dr. Wm. W. Bennett, from whose classic pen we have so frequently quoted above, makes the following observation upon results of the great revival of which he was an outstanding witness.

"Up to January, 1865, it was estimated that nearly 150,000 soldiers had been converted during the progress of the war, and it was believed that fully one-third of all the soldiers in the field were praying men and members of some branch of the Christian church. A large proportion of the higher officers were men of faith and prayer, and many others, though not professedly religious, were moral and respectful to all religious services, and confessed the value of the revival in promoting the efficiency of the army."

Upon this point, Dr. J. Wm. Jones remarks:

"But figures cannot, of course, give a tithe of the result of a great revival. The bringing back of the backsliders, the quickening of the zeal, and faith, and general consecration of God's people, the comfort, the joy, the peace, the strength for hardships, privations, sufferings, trials, temptations—these cannot be counted but are really of far more value than mere numbers of professed converts. Add to all this, the joy and gladness which these revivals carried to 'loved ones at home' who were wont to spend sleepless nights thinking of, and praying for the soldier boy at the front, and the reflex influence upon the churches, many of which were blessed with great revivals, directly traceable to our army work, and eternity alone will be able to estimate the glorious results of these army revivals."

2. The Calling Out of the Called and the Development of Christian Leaders. We have no available statistics as to the number of men who heard the call of God to preach the Gospel during the period of their services in our armies of the Confederacy. But we do know that the number was large and most influential in all the work of Christ's Kingdom in the South for many decades following the close of the war.

On this point, as on so many others, Dr. J. Wm. Jones is qualified to speak as none other. He says:

"General C. A. Evans of Georgia (the gallant and accomplished soldier who succeeded General Gordon in his brigade and then in his division), was a leading lawyer before the war, but became very active as a Christian in the army, and was gradually led to decide that he would become a preacher of the Gospel if spared to see the close of the war."

"When on a visit to Athens, Georgia, in 1869, it was my privilege to find him pastor of the Methodist Church there, to fill his pulpit, to renew at his hospitable board the Christian friendship formed in the camp, and to learn from him that three others of his military family had consecrated themselves to the work of preaching the Gospel. General Evans is now one of the leading preachers in his church."

"There were reported at one of our

chaplains' meetings twenty soldiers—from the rank of colonel down—who had determined to preach. I received from our colleges and theological seminaries in 1866 some very striking statistics as to the large number of soldiers who were entering the ministry—and I have strong reasons for the statements that a very large proportion of our evangelical preachers, under 'sixty and over thirty-five, in the South, learned in the army to 'endure hardness as good soldiers of Jesus Christ.'

"And certainly a very large proportion of our most efficient church members within the past twenty years have been those who found 'Christ in the camp,' or had the pure gold of their Christian character refined and purified by the fiery trials through which they were called to pass. Rev. Dr. Richard Hugh Bagby, of Buington, Virginia, told me that of twenty-seven members of his church, who returned at the close of the war, all save two came back more earnest Christians and more efficient church members than they had ever been, and many other pastors have borne similar testimony."

3. The Development of a Real Spirit of Consecration and Sacrifice. It should be held in everlasting remembrance that the Christian soldiers in the Southern armies set a standard of giving to Christ's cause and an example of heroic self-sacrifice which have never been excelled. On this point also let us hear the voice of Dr. J. Wm. Jones, an eyewitness and a participant of all that he says:

"One of the most potent instrumentalities in our work was the personal activity of the young converts, and I could easily fill pages with illustrations of this."

"I believe that a willingness to give of one's substance for the good of others is a test of genuine conversion, and that we should doubt the reality of that man's religion who (if properly instructed in his duty) always has money to squander on himself and never a dime for the cause of benevolence or God's suffering poor. I have never seen more princely liberality than among these Christian soldiers. I have some old subscription papers—for regimental library, for tracts, Bibles and religious newspapers, for the Fredericksburg sufferers, and other benevolent objects—which show on the part of these men a self-sacrificing liberality which would put to shame any church in the land today."

"In the winter of 1863-64 the Young Men's Christian Association of Posey's (afterwards Harris') Mississippi Brigade led off in a movement, which was followed by a number of other brigades, and deserves to be written in letters of gold on one of the brightest pages of our country's history. They solemnly resolved to fast one day in every week in order that they might send that day's rations to the suffering poor of the city of Richmond. Think of it, church members, who, in these days of plenty, plead poverty as an excuse for giving nothing to the cause of Christ; here were these poor soldiers (away from home, and many of them cut off from all communication with home) receiving only eleven dollars per month in Confederate currency, never getting more than half rations, and very frequently not that, voluntarily fasting one day in the week (poor fellows, they were often compelled to fast) in order to send that day's rations to God's poor in the city, for whose

defense they were so freely and so heroically offering and sacrificing their lives."

"How easily church edifices could be built, pastors supported, missionaries sustained, colleges endowed, and every good cause pushed forward, if we had in our churches today anything like the spirit of these Christian soldiers."

"The day after the sanguinary battle of Fredericksburg, Kershaw's Brigade occupied the road at the foot of Marye's hill and the ground about Marye's house, the scene of their desperate defense of the day before. One hundred and fifty yards in front of the road, the stone-facing of which constituted the famous stone wall, lay Syke's Division of Regulars, United States Army, between whom and our troops a murderous skirmish occupied the whole day, fatal to many who heedlessly exposed themselves, even for a moment. The ground between the lines was bridged with the wounded, dead and dying Federals, victims of the many desperate and gallant assaults of that column of 30,000 brave men hurled vainly against that impregnable position."

"All that day those wounded men rent the air with their groans and their agonizing cries for 'Water! Water!' In the afternoon the general sat in the north room, upstairs, of Mrs. Stevens' house, in front of the road, surveying the field, when Kirkland came up. With an expression of indignant remonstrance pervading his person, his manner, and the tone of his voice, he said: 'General! I can't stand this.'

"What is the matter, sergeant?' the general asked."

"He replied: 'All night and all day I have heard those poor people crying for water, and I can't stand it no longer. I come to ask permission to go and give them water.'

"The general regarded him for a moment with feelings of profound admiration, and said: 'Kirkland, don't you know that you would get a bullet through your head the moment you stepped over the wall?'

"Yes sir,' he said, 'I know that; but if you will let me, I am willing to try it.'

"After a pause the general said: 'Kirkland, I ought not to allow you to run such a risk, but the sentiment which actuates you is so noble that I will not refuse your request, trusting that God may protect you. You may go.'

"The sergeant's eyes lighted up with pleasure. He said, 'Thank you, sir,' and ran rapidly downstairs. The general heard him pause for a moment, and then return, bounding two steps at a time. He thought the sergeant's heart had failed him. He was mistaken. The sergeant stopped at the door and said: 'General, can I show a white handkerchief?' The general slowly shook his head, saying emphatically, 'No, Kirkland, you can't do that.' 'All right,' he said, 'I'll take the chances,' and ran down with a bright smile on his handsome countenance."

"With profound anxiety he was watched as he stepped over the wall on his errand of mercy—Christ-like mercy. Unharmful he reached the nearest sufferer. He knelt beside him, tenderly raised the drooping head, rested it gently upon his own noble breast, and poured the precious life-giving fluid down the fever-scorched throat. This done, he laid him tenderly down, placed his knapsack under his head, straightened out his broken limb, spread his overcoat over him, replaced his empty canteen with a full one, and turned to another sufferer. By this time his purpose was well understood by both sides, and all danger was over."

From all parts of the field arose fresh cries of 'Water, water; for God's sake, water!' More piteous still the mute appeal of some who could only feebly lift a hand to say there, too, was life suffering."

Dr. Jno. W. Miller, a noted chaplain, tells of one of his experiences as follows: "It was just after a battle, where hundreds of brave men had fallen, and where hundreds more were wounded, that a soldier came to my tent and said: 'Chaplain, one of our boys is badly wounded, and wants to see you right away.' Immediately following the soldier, I was taken to the hospital and led to a bed, where lay a noble young man, pale and blood-stained from a terrible wound above the temple. I saw at a glance that he had but a few hours to live. Taking his hand, I said: 'Well, my brother, what can I do for you?' He looked up in my face, and placing his finger where his hair was stained with blood, he said: 'Chaplain, cut a big lock from here for mother—for mother, mind, Chaplain.' I hesitated to do it. 'It's for mother, and nobody will come to see me in the dead-house tomorrow.' I did as he requested me. 'Now, Chaplain,' said the dying man, 'I want you to kneel down by me and return thanks to God.' 'For what?' I asked. 'For giving me such a mother. Oh, Chaplain, she is a good mother; her teachings comfort and console me now. And, Chaplain, thank God that by His grace I am a Christian. Oh, what would I do now if I was not a Christian! I know that my Redeemer liveth. I feel that His finished work has saved me. And, Chaplain, thank God for giving me dying grace. He has made my bed feel 'soft as downy pillows are.' Thank Him for the promised home in glory. I'll soon be there—there, where there is no more war, nor sorrow, nor desolation, nor death—where I'll see Jesus and be forever with the Lord.' I kneeled by him, and thanked God for the blessings He had bestowed upon him—a good mother, a Christian hope, and dying grace to bear testimony to God's faithfulness. Shortly after the prayer, he said: 'Good-bye, Chaplain; if you see mother, tell her it was all well.'"

4. The Christian Soldiers From the Southern Armies Showed Our People at Home How to Live, through the ordeal of defeat and reconstruction in the South. Dr. Jones gives us a true picture of heroism and fortitude of the Christian soldiers who came back from the war to fight that other and more difficult battle at home.

"In the summer of 1865 I was traveling one day along a country road in Virginia, when I saw a young man plowing in the field, guiding the plow with one hand, while an empty sleeve hung at his side. I know not how others may feel about it, but for myself I never see the empty sleeve or halting gait of the true Confederate soldier that I do not instinctively take off my hat in profound respect for the man—I never pass his 'vocal grave' without desiring to pause and cast at least one little violet upon it—and I hope never to see the day when I shall not count it a privilege to share with him, or with his widow or orphan, the last crust of bread that a good Providence shall give me. And so I said to the friend who was with me: 'We must stop. I must speak to that young man.'

"When he drew near, singing merrily at his work, I recognized him as a young man whom I had baptized in the army. I knew his history. Raised in the lap of

(Continued on Page Sixteen)

"Mississippi" Best Store"

Kennington's

—JACKSON—

Always For

QUALITY

and NEW STYLES

DR. J. B. LEAVELL GOES TO TEXARKANA

Once again a sister state reaches over for one of Mississippi's finest young pastors. Dr. James B. Leavell, Jr., has resigned his work at Leland to accept the pastorate of First Baptist Church, of Texarkana, Texas.

The work at Leland has made great progress during his four year pastorate. Mississippi Baptists regret to see

**DR. J. B. LEAVELL, JR.**

him go to another state but rejoice in the promotion that has come his way. Dr. Leavell was born in McComb, Mississippi, and reared in Houston, where his father was pastor of the First Baptist Church for 16 years. His mother is now dean of women at Blue Mountain College. He attended Ole Miss and Baylor University and received his B.A. degree at Baylor in 1931. He was graduated from the Southern Baptist Theological Seminary in 1933 with the Th.M. degree. In 1940 he was awarded the Th.D. degree.

First Church Texarkana has a marvelous new plant in which they have been worshipping exactly one year. It is modern and complete in every way. There is a picture and article about it in the March 1942 issue of the Sunday School Builder. The auditorium has a seating capacity of 1100. The church membership is about 1400. The city of Texarkana is showing phenomenal growth just now due to two large defense plants located there which are drawing workers by the thousands. Normally the twin cities have a population of about 30,000. Since the outbreak of war this has doubled. So you can readily see what a great opportunity there is right now. The former pastor, Dr. Julian Atwood, left Texarkana to become pastor of the Highland Park church in Dallas.

—BR—

DECATUR: Lead by Pastor Charles B. Hamlett III as superintendent, Clarke Venable Baptist Church will conduct its annual V. B. S. June 15-26. Department superintendents are: Beginners, Mrs. Augusta Henton; Primary, Mr. G. Taylor; Junior, Mrs. C. D. Whitehead; Intermediates, Mrs. E. G. Warren.

CALVARY, Jackson, Miss.: 1,369 different people have contributed to the support of Calvary Baptist Church since December 1, 1941. Since that time they have contributed a total of \$26,406.23. The total offering last Sunday was \$1,014.90. During the past six months 168 members have been received into the church.

MISS AURIS PENDER, ONE OF SEVERAL MISSIONARIES IMPRISONED IN STANLEY PRISON BY THE JAPANESE, HAS BEEN RELEASED, ACCORDING TO A TELEGRAM FROM THE STATE DEPARTMENT. MAXFIELD GARROTT, OUR ONLY MISSIONARY IN JAPAN HAS ALSO BEEN RELEASED. WE HOPE TO GIVE FURTHER DETAILS NEXT WEEK.

We have enjoyed the presence of God in a wonderful way during the last few months. During the last two months we have had six professions of faith, two came Sunday morning, June 7. We had five to follow our Saviour in baptism Sunday afternoon. We beg for your prayers.—Rev. N. F. Davis, Jr., pastor, Byram Baptist Church, Jackson, Miss.

Rev. Jesse L. Boyd, Jr., student at Baptist Bible Institute, is available for revival meetings this summer either as song leader or to preach. His address is 527 41st Ave., Meridian, Miss.

Dr. Synder L. Stealey, pastor of the First Baptist Church, Raleigh, N. C., has been elected to the position of Associate Professor of Church History in the Southern Baptist Theological Seminary, Louisville, Ky. Dr. Stealey is a native of Oklahoma, graduate of Oklahoma Baptist University, a doctor of theology of the Louisville Seminary where he was associated with the late Dr. E. Y. Mullins as a fellow in the department of Systematic Theology.

SECOND CHURCH, PASCAGOULA: V. O. Nails has been elected church clerk. Our pastor, Rev. J. L. Morgan, underwent an operation last Monday. Brethren J. L. Reeves and L. J. Clark are taking care of the work during his convalescence.—Reporter.

CLARKSDALE: We are getting along fine, losing lots of members on account of going to work, defense work, etc., but finances better than for years, and that without scolding and lambasting from the pulpit. Dr. Stewart is a great pastor.—Reporter.

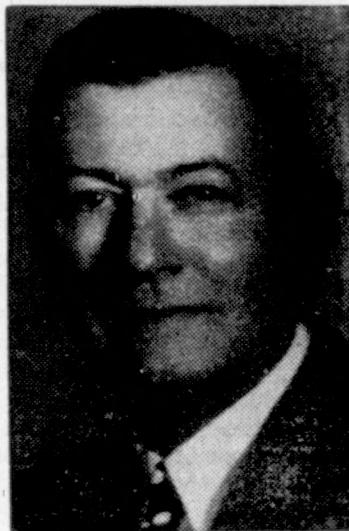
Ruth Ford Repatriated For Japanese Prisoners—Miss Ruth Ford, Southern Baptist missionary from Illinois, who is in occupied China, has been repatriated, according to a cable received by the Foreign Mission Board, Richmond, Va. This means that she will be exchanged along with other American and British subjects for the same number of Japanese nationals. A cablegram on April 26 states that 72 British and Americans were repatriated. A later cable dated May 4th gives the names of our missionaries involved. It reads, "HAYES (Dr. and Mrs. C. A.) REPATRIATED APRIL 11 WOODWARD (Frank T.) GILLMORE (A. R.) GREEN (Lydia) FORD (Ruth) MILLER (Dr. John H.) May 3—ROBERT BEDDOE STOUT HOSPITAL.

MERIDIAN: On June first Dr. Norman W. Cox completed three years of his second pastorate in the First Baptist Church of Meridian, Mississippi. During these three years the church has received 569 new members and its total contributions have been \$111,435.80.

BEAUMONT: Our revival begins at Beaumont on Sunday night, June 21. Dr. W. E. Greene of Ellisville will do the preaching, and Brother Jesse L. Boyd, Jr., will direct the music. The Brotherhood is requested to pray with us and for us.—O. P. Moore, pastor.

DR. TULL RETURNS TO THE PASTORATE

Dr. Selsus E. Tull of Hazlehurst, Mississippi announces that he is leaving the field of Evangelism, and will return to the pastorate. Five years ago Dr. Tull resigned the pastorate of the First Baptist Church of Middlesboro, Kentucky, to become an independent evangelist. He took up his residence at Hazlehurst, Miss. During these five years Dr. Tull has

**DR. S. E. TULL**

been in wide demand for revivals all over the territory of the Southern Baptist Convention. He has now accepted the call to the First Baptist Church of West Helena, Arkansas, and will be located there after June first. The church at West Helena is a delightful pastorate consisting of about one thousand members, and is one of the best organized and most progressive churches in Arkansas. Dr. Tull was twice pastor of the First Baptist Church of Pine Bluff, Ark., and he is returning to an already delightful fellowship in the Brotherhood of Arkansas Baptists.

—BR—

SUNDAY SCHOOL AND B. T. U. ATTENDANCE

For Sunday, June 7th		
Bethlehem (Jones)	61	64
Marion		36
Griffith, Jackson	692	303
Calvary, Jackson	913	230
Cross Roads (Webster)	59	
Springfield	147	35
Bear Creek (Attala)	166	22
Bethlehem (Choctaw)	15	
Ellison Ridge	100	63
Louisville First	332	64
Olive Branch	82	52
Pinola	53	
Valden	68	
Spanish Fort	41	
Wallerville	77	45
Double Springs (Webster)	41	
Crystal Springs	336	114
Pascagoula Second	106	57
Enon (Panola)	65	61
Burnsville	31	24
Gautier Mission	25	
Cross Roads (Webster)		
May 31	50	
Louisville First—May 31		67
Spanish Fort—May 31	39	
Enon (Panola)—May 31	61	74
Burnsville—May 31	40	
Ovett—May 31	40	
Gautier Mission—May 31	35	
Pascagoula Second	102	51

WESTERN UNION TELEGRAM COLUMBIA, S. C.**BAPTIST RECORD JACKSON MISS.**

DR. CHAS. A. JONES GENERAL SECRETARY TREASURER DIED THURSDAY JUNE FOURTH. REV. W. S. BROOKE, ENLISTMENT SECRETARY, HAS BEEN APPOINTED ACTING SECRETARY.

A. L. GROSS.

(Dr. Jones was State Mission Secretary in South Carolina.)

FOR MEN ONLY**Your Brotherhood Questions Answered**

Q. Should men of other Baptist churches and other denominations be members of a Brotherhood?

A. It is difficult to see how a man can promote the whole program of a church of which he is not a member. The heart of the Brotherhood is loyalty to one's church. If we accept men of other churches into the Brotherhood, we are, on one hand, urging OUR MEN to be loyal to OUR church and, at the same time, encouraging OTHER MEN to be disloyal to THEIR church.

Q. How frequently should a Brotherhood meet?

A. While there are Brotherhoods meeting once a month with good results, the most aggressive and productive Brotherhoods are those which meet weekly. It is difficult to sustain interest if meetings are held less frequently than once a week.

Q. When is the best time to meet?

A. This must be decided by the individual church, and should be the time when the largest number of men can attend the meeting, and which best fits into the general program of the church. There is not a night in the week that Brotherhoods are not meeting somewhere throughout the Southern Baptist Convention.

Q. What is the best program for the meeting?

A. One hour is enough time for a meeting. At least half of the time should be devoted to a discussion of the subject in the Brotherhood Quarterly. The other half should be given to a short devotional, a review of the daily Bible readings, reports of work since the last meeting, and assignments for the coming week.

Q. Is the Brotherhood Quarterly necessary to the success of the Brotherhood?

A. It is impossible to get the best results without the Quarterly. You cannot enlist an uninformed man. It is best to use the Quarterly as a background of discussion in the Brotherhood meeting, but, if that is impractical, it can be read as a magazine.

Q. Should the program of a Brotherhood meeting consist of a study of certain portions of the Bible?

A. No. That would be a dangerous duplication of the work of the Men's Bible class, and in direct competition with the Sunday school. The Bible class and not the Brotherhood is the place for the study of the Bible.

Q. How can interest in the Brotherhood be sustained?

A. Only by frequent meetings, regular assignments of definite work, regular reports of activities and the sympathetic leadership of the pastor.

—BR—

Professor: "What happens when the human body is immersed in water?"
Co-Ed: "The telephone rings."

—BR—

If a Christian does not grow more patient and charitable as he becomes older he is truly falling far short of our Lord's ideals.

COKER**"A COLLEGE OF DISTINCTION"**

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C. SYLVESTER GREEN, President
Dept. J
Hartsville, South Carolina

Mississippi Woman's Missionary Union

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President—Mrs. Ned Rice, Charleston, Miss.
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Young People's Secty.—Miss Edwina Robinson
Miss Study—Mrs. W. A. Bell, Jackson, Miss.

Stewardship—Mrs. J. H. Street, Durant, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

Mrs. J. E. Byrd has been waiting since the second week of last October for a word from her daughter, Miss Juanita Byrd, Shanghai, China. About a week ago she received a letter from her and is kind enough to share the contents with Januita's friends. We are printing some excerpts from same:

My dearest Mother:

Well, you should see me riding down the bund on a bicycle—yes, I really mean it. Several months ago I should never have imagined myself riding along the main thoroughfares of S'hai on a bike. All buses have ceased to operate in the Settlement. We still have a limited bus service in the Concession; but we do not know how long we will have such a service. Trams are running; but they are very, very crowded. The main reason why I'm riding one is that of saving the price of bus fare. There is not so much traffic difficulty now because there are only a few cars running. All private cars have been jacked up with tires off "for the duration." Doctors, some of them, and a few other people of consequence have the use of cars. I am using a friend's bicycle. Archie sold a used bicycle for \$800.00, \$1500.00 will buy a good one. I don't know how long I'll have this one; but I am enjoying it tremendously. I've had a short vacation during which I've practiced enough to be able to go to school on it. Mary Lucile and I will be able to go down together—it's nicer to have company. It will take less time than I allow for going on the bus. We are going to be very healthy if we keep on as we are living now. I've walked miles in this city in the last few weeks. You know I've always loved to walk. We laugh about walking miles to save 25c or 40c bus fare and working up an appetite that demands more food to satisfy us; but the exercise is making us feel grand.

We closed a very successful and uninterrupted semester of work on Jan. 13. Next week (first week in February) we'll begin classes again. The University of S'hai is temporarily suspended. The alumni of the university are opening a school. We'll teach in the same quarters and I'll teach the same courses. Our budget will not allow our department to have all the teachers we had last semester, but I've been able to make arrangements. I've been very busy during the last three days getting the department set up. I'll teach a few more hours myself. My seniors are all finishing up their theses—they are quite satisfactory.

Life has moved along for those of us in S'hai in a very normal way. I've stood in more lines than I ever did before—waiting to register myself in the proper places, or to get a pass, or to get in a bank, or to get five pounds of flour; but we've all been a rather orderly, decent, cheerful crowd and those who have been in charge of affairs have truly been most considerate. We have had plenty to eat. Honest. Of course you cannot send me any money. Even if there was a way for a letter to come we cannot sell any U. S. money.

The mission group had lunch together on Christmas—lunch sent to us by friends who know how much we enjoy Chinese food. I spent the night at Ruth's. She and her family are well. They have moved to a smaller apartment and are with one other of their mission. The location is satisfactory. I went to the campus the other day, Ruth, Mary Louise and I, by tram and walking. We were the first feminine visitors there since the eighth. Hart, Harold, Vic Sterling and Kelly are still living there. Mrs. Kelhofer is living with us here at 520. The campus is very pretty. Stickers decorate each building indicating the authority that controls but the men come and go freely; if slowly by tram and walking—no buses. Vic rides a bicycle. I'm going back one day next week.

I am most grateful that I'm a busy person in my own work. You need not worry about me. Many

friends are ready to give me assistance if I need it.
JUANITA.

This past week we have had 100 Intermediate Royal Ambassadors in our state camp for them at Castalian Springs. We have endeavored to give them the best in leadership for every activity while there. We hope each boy will go back to his home to be more loyal to his country, his home and to his family by living a clearer and purer life; acknowledging Him as Saviour and Guide. How important it is to fortify our boys and girls these days by giving them every advantage in Christian training.

Charles Wells has the following to say concerning the home base: "The local church, the local citizen, and their thinking—there is the heart of our government and it won't be better—or worse—than the kind of people American homes are creating. If we are failing it is because we are failing there. We leave the character development of our children to the church, and yet Sundays are apt to find us on the golf links instead of in church—or if we go to services we come late and breathless; with shoddy preparation for the lesson, we face bright Sunday school youngsters; we fight the pastor, or sabotage the church because we don't like something that happened at choir practice; we permit trivialities to cripple the Christian influence. We have such a great opportunity at the foundation and face it with so little responsibility."

While visiting the exhibits at the Southern Baptist Convention hall in San Antonio, I found a booth presided over by Miss Ethel McKeithen, a Mississippi girl. This booth was an exhibit on alcoholic education furnished by the National W. C. T. U.

Miss McKeithen is employed by the Mississippi W. C. T. U. organization to work with all our church groups in the interest of alcoholic education. Her salary is to be paid by voluntary gifts from our church groups. I find that gifts sent to the treasurer from Baptist churches have come from individuals in only three Baptist churches: Laurel First, Jackson First and Charleston.

I am sure as Baptists we are as interested in this cause as any other denomination and have as many children to teach. I am also confident that we will want to show our interest by sending some money to the treasurer of this organization. Her name and address are as follows:

MRS. R. L. EZELLE,
1002 Arlington Street,
Jackson, Mississippi.

Mark it from your church, for Miss McKeithen's salary.

—BR—

SOME NOTES FROM BRITAIN By Dr. J. H. Rushbrooke, President Baptist World Alliance

Visit of Dr. W. O. Lewis—It is good to have the general secretary of the Alliance, Dr. W. O. Lewis, in England just now, and he has been warmly welcomed. He came in response to the invitation of the Baptist Missionary Society, at whose "Ter-Jubilee" celebrations (to be held at Kettering in Whit-week) he will represent the American Baptists; but he arrived in time to take part also in the annual gatherings of the British Baptists, which were this year joint meetings of the Baptist Union and the Missionary Society. His addresses have been greatly enjoyed, and he has been charged to express to American Baptists the gratitude of their British brethren for generous aid received from the United States. The advisory committee of the Alliance has been able to take advantage of the presence of the general secretary in order to confer regarding the future of our fraternal world-wide work. In feed-

BLUE MOUNTAIN STUDENTS VOLUNTEER



These girls are students at Blue Mountain College who have volunteered to do summer work at Castalian Springs. The picture was taken on the portico of Broach Hall.

Bottom row, left to right: Dorothy Wallace, Meridian; Martha Hicks, Sledge; Jimmie Todd, Ellisville. Top row, left to right: Ina Mae Phillips, Newhebron; Miss Edwina Robinson; Billie Hicks, Sledge.

ing the hungry, and assisting the restarting of interrupted and disorganized mission enterprises, there will be more than enough to do!

The British Meetings as a Whole—London was the place of meeting, and the attendance was remarkable—indeed, almost on the pre-war scale. Happily, there were no air-raids on the metropolis during the week of the assembly, though raids elsewhere kept a few people at home and compelled others to return to their home cities. Dr. Gilbert Laws, for example, hurried back to Norwich on the news that his city had been bombed and that some of his people were among the sufferers.

The spirit of the assembly was wonderful. The missionary idea was naturally predominant throughout. Our people recall that 1792 was a year of war and of grave peril, and that precisely then Carey issued his summons to "expect great things from God; attempt great things for God." There is a strangely pervasive sense among us that "anything may happen," and that something great and splendid probably will. It was already startling to hear from the treasurer of the Missionary Society (Mr. Harry L. Taylor) that the income for the fiscal year just closed had slightly more than covered the expenditure—a very different condition from that which obtained during the year of 1914-18, and very different from the prospects which appeared to be opening out at the beginning of this. The society has now set out to raise a "Ter-Jubilee Fund" of 150,000 guineas (\$630,000), and early responses appear to justify the hope of reaching the goal.

British Baptists have immense tasks to face, but their mood as they look back upon the experiences of the season of war is of deep thankfulness for what, under God, has been accomplished. There is a warm appreciation of the services of the secretary of the Union, the Rev. M. E. Aubrey, in dealing with the special problems that have arisen in countless forms, of Dr. T. G. Dunning's effective leadership of the young people's work, and of the officers of the B. M. S. The women have been splendid; American readers will be interested to know that Mrs. Ernest Brown, whom they saw and heard in Atlanta, is this year's president of the Baptist Women's League.

—BR—

At Stonewall we conducted a two weeks' V. B. school. We were assisted by Miss Waudine Storey and Miss Evelyn Moore and a local faculty. We enrolled 165; the average attendance was 111. There were 19 on profession of faith in Christ.—Solmie I. Smith, pastor.

Baptist Training Union

AIM—Training in Church Membership
AUBER J. WILDS, State Secretary

OXFORD, MISS.

JACKSON, MISS.

Our Summer Program Begins With Clinic In Jackson

On June 24th those volunteers who are to serve with us for the summer Training Union program will come to Jackson for a three day clinic. The meetings will be held at the beautiful new Orphanage. We will sleep, eat, and work there those days, going from there to the various associations that are to be served. The plans call for two workers to serve in one association for a period of five weeks, June 28-July 31. They will work together serving five churches in the association. During the day they will conduct Daily Vacation Bible School and at night teach Training Union methods. Through this plan we hope to serve a large number of churches, organizing a number of new unions and strengthening the entire church life. In addition to this plan some half dozen special workers are giving their time between Sundays this month contacting the churches and workers, helping to settle on plans whereby the churches not reached by the first plan mentioned, will have study courses using local Associational talent. With these two plans we will cover a good part of the state this summer. Those who are to serve with us as volunteers for the first five week period are: Miss Lillian Boydston, Mashulaville; Miss Era Duncan, Tylertown; Miss Louise Shoemaker, Pickens; Miss Nella D. Mitchell, Louisville; Miss Virginia Howell, Wanilla; Miss Louise Hill, Louisville; Miss Alene Johnson, Tiplersville; Miss Ethel J. Mommsen, Memphis; Miss Sara Wallis, Memphis; Miss Joyce Spell, Georgetown; Miss Jimmie Todd, Ellisville; Miss Margaret Kingsley, Nettleton; Miss Myrtis Wilson, Decatur; Miss Inez Agletree, Union; Miss Mildred Starks, Ackerman. Others may be added later.

Leaders And Quarterlies

May we suggest to our Junior and Intermediate Leaders that they make a practice of saving their Quarterlies. Each year we have a few leaders ask us for the memory verses and the sword drills. We use the verses and drills that are in the Quarterlies from week to week, and we do not have separate sheets of these. In order to have this material for review you will Please File Your Quarterlies. If you have not been doing this, start with the July, August, September number this year.

Westside Natchez Entertains Association

The fifth Sunday in May was a big day in Westside Natchez church. The Association held their fifth Sunday meeting with them. As a part of the program they gathered at the radio station for a broadcast. After the broadcast they gathered at the church for the rest of the program. Mr. T. J. Boyd, director of the Westside church tells of a splendid study course they had with fifty-one receiving awards. On May 17th the union put on a house to house campaign in the interest of the lost. This looks like putting your

training into practice. Hats off to Westside.

McCraw Well Received On New Field

Brother J. E. McCraw, one of our good pastors from central Mississippi, has moved to South Mississippi and finds the people ready to enter into a progressive program with him. He has always been interested in all denominational work, and that includes Training Union. He writes that they have recently had a good study course at Silver Creek with fifty receiving awards. This is Silver Creek church in Pike County.

Hattiesburg New Church Starts Off Right

A new church has come into being in Hattiesburg, 28th Avenue Baptist Church. This gives Hattiesburg eight churches if we include Petal, and none too many for that thriving city. This new church begins right by having a Training Union as well as the other organizations of the church. Pastor B. E. Craft is enthusiastic as he promotes this new and promising work.

Wheeler Grove, Alcorn County Organizes

Thanks to Pastor R. F. Faires of the Wheeler Grove church in Alcorn county, we have a report of a newly-organized Intermediate Union. They start with a good enrollment, and are studying the book that they may be a real union, training the members in church membership. Congratulations, young people, put your best into the union and it will bring to you a blessing that will make of you a blessing.

Missionary Waldrup of Riverside

Riverside Association makes a progressive step in employing a missionary. Brother Major C. Waldrup, who for several years has been a successful pastor in south Mississippi, was elected to the place. Bro. Waldrup loves Training Union work as well as all other phases of our denominational program, and the churches will find him ready to help them in promoting a FULL denominational program. North Mississippi Baptists will be happy to have this fine workman in their midst.

Will Your Union Be Represented In The Contest?

We are expecting our contests to be especially good this year. This year we have been hearing on all sides that the unions are going to participate. We hope every associational director will have the elimination contests and thus have the association duly represented at the District Convention. If he does not, then the churches can send their representatives to the Convention and participate there. Bible Stories, Memory Verses, Sword Drill, Speaking; these will give us a high and rich hour.

Rev. G. D. Lindenmayer of 1226 Court Avenue, Memphis, Tenn., who is a Mississippian, would like to come back home. We hope some good church calls him.

BLUE MOUNTAIN COLLEGE COMMENCEMENT

The sixty-ninth annual commencement of Blue Mountain College was held June 1 in the Modena Lowrey Berry Auditorium with President Guy T. Gillespie of Belhaven College, Jackson, making the address, and President Lawrence T. Lowrey conferring the degrees. Fifty-eight graduates will receive the A. B. degree this year—forty-eight having received them today and ten to receive them in August. Dean Ernest H. Cox presented the candidates for degrees. The baccalaureate sermon was preached Sunday by Dr. Webb Brame of Yazoo City, who took "Love" as his theme.

Dr. Gillespie emphasized the need for clear-thinking, high-visioned, dynamic leaders for this period in our history. "In crises, men live centuries in a day," Dr. Gillespie said. "You have been called to this hour, to be trained within the walls of this institution to go out and be leaders and help to overcome the fallacies, falsehoods, and camouflage of forces of evil that have arraigned themselves against the truth and against the right."

Those receiving the degree of bachelor of arts were: Helen Allen, Mary Elizabeth Long, Vicksburg; Martha Frances Beaty, Jackson; Sally Lou Birdsong, Sarah Ruth Godwin, Valine Robertson, Frances Coombs, Blue Mountain; Grace Bishop, Vernon, Ala.; Jane Bond, Dyersburg, Tenn.; Frances Owen, Luxora, Ark.; Martha Lynn Brame, Yazoo City; Edna Sue Campbell, Terry; Delco Childers, Ripley; Hilda Chrestman, Houlika; Gladys Clayton, New Albany; Jo Mary Conner, Indianola; Frances Cox, Potts Camp; Madge Cromeans, Belmont; Jessie Davis, Brownsville, Tenn.; Marion Dempsey, Lexington, Mass.; Charlotte Dunagin, Decatur; Dorothy Estes, Picayune; Charlotte Flippin, Kerrville, Tenn.; Dorothy Fowlkes, Amory; Edna Earl Gardner, Greenwood; Cynthia Jo Hall, Eclectic, Ala.; Dorothy Gilbert, Meridian; Annie Hendricks, Inverness; Ethlene Holt, Milan, Tenn.; Edith Hurdle, Moscow, Tenn.; Dorothy Lindenmayer, Memphis, Tenn.; Jane Majure, Newton; Jessie Muncie, Macon, Ga.; Mary Elizabeth Norris, West Point; Maudine Phillips, June Russell, Virginia Webb, Philadelphia; Norma Rhea Pounds, Booneville; Mae Blanche Sensing, Margaret Williams, Nashville, Tenn.; Eleanor Shannon, Shannon; Frances Smith, Drew; Mary Wanda Stebbins, Greenville; Evelyn Thomas, Carrollton; Helen Ward, Wilmer, Ala.; Jane White, Sumner; Vonnelle Wilson, Grenada; Ruth Woolley, Columbiana, Ala.

The following also received diplomas in piano: Jane Bond, Charlotte Dunagin and Evelyn Thomas.

SOLDIER FINDS SOLACE IN CHRISTIANITY

Below appear excerpts of a letter received by Pastor C. Z. Holland of Canton from Lonnie Goolsby, who is stationed at Camp Polk, Louisiana:

"Dear Brother Holland: 'I greatly appreciated your letter and am glad to know you and the people are still praying for the boys. . . You know any boy likes to keep in touch with what is going on at home. . .

"In a time like this I can find more solace in Christianity than any time before. . . We ought to be ashamed to have become so forgetful concerning our religion, but personally, I think the sooner we get on our knees, the sooner we can turn the tide. I believe, however, when this is all over we shall see our mistakes and really profit from a personal standpoint due to the fact we can see where sin gets us. I think Joe Louis named this war when he said it is God's war. I am hoping the whole world will come closer to God because of it."

CHANGES AMONG THE CHURCHES

Called And Accepted

Bradley Allison, First Church, Childress, Texas.
Carl Anderson, Elim, Ludowici, Ga.
Roy Autry, First, Cherokee, Okla.
Norman A. Baker, Clover Creek, Medon, Tenn.
J. M. Basinger, First, Almyra, Ark.
R. G. Bennett, Mt. Elon, Lamar, S. C.
G. W. Boyd, Mounts, Ark.
E. D. Boyer, State Highway Church, Tampa, Fla.
V. E. Boyd, Calvary, Portales, New Mexico.
Paul Brinkley, Excelsior Springs, Mo.
John Brill, Corley, Okla.
J. H. Brister, Roswell, New Mexico.
Shadrock Brooks, Manifest, La.
W. R. Burrell, Williamston Memorial, Williamston, N. C.
Claude W. Caldwell, Fordyce, Ark.
James Canady, Manchester, Tenn.
John Caylor, Jr., Ruby, La.
J. Roy Clifford, Temple, Williston, S. C.
L. D. Cochran, Lordsburg, New Mex.
Clyde Collins, Rocky Hills, S. C.
E. E. Colvin, Rosewood, Columbia, S. C.
Kermit S. Combs, Chaplain, U. S. Army.
O. C. Cooper, Cairo, Ill.

Resigned

J. W. Hendley, Covington, Va.
A. H. Hicks, Whitesville, Tenn.
Rufus Higginbotham, First, Fort Gaines, Ga.
V. L. Hopper, Distin, Okla.
G. R. M. Humney, Rappahannock Association, Va.
Judson G. Jackson, Clayton, Ga.
Horace Lee James, Henryetta, Okla.
A. J. Johnson, Cornelia, Ga.
Russell Bradley Jones, Gainesville, Ga.
M. F. Kelly, Magnolia, Texas.
W. H. Kimzey, Jr., Demorest, Ga.
W. O. Love, Lakewood, Birmingham, Ala.
Dewey Mann, Blountstown, Fla.

FREE TITHING BULLETIN SAMPLES

The Tithing Bulletin, as prepared by Layman Tithing Foundation, offers every church the most effective of tithing education plus relief from half the expense and worries of the ordinary church bulletin. It combines simplicity, effectiveness and economy.

The Bulletin consists of four pages. They are furnished either pages 2 and 3 blank or with 1 and 4 blank. They may be printed, multigraphed or mimeographed on one impression. The printed pages carry any one of thirty-two of the famous Layman tithing messages. This affords a quiet but effective course in Stewardship education which may lead up to pulpit presentation.

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Liquid CAPUDINE

GOING PLACES

By A. L. GOODRICH, Circulation Manager

Our Text: I Timothy 4:13a and 15b: "Till I come, give attendance to reading—give thyself WHOLLY to them, that thy profiting may appear to ALL." Our Motto: "Ask the people, they'll subscribe."

No longer is it the exception for a pastor to have the EVERY FAMILY Plan in his church. It is now becoming the rule. Those without it are beginning to feel lonesome.



One of the latest additions to the long list of pastors leading his church to adopt the EVERY FAMILY Plan is Rev. Gaston Mooney. He got in the habit while in Mississippi College,

continued it at B. B. I., and is still at it.

In sending in the EVERY FAMILY list for Sharon, Jones county, he says:

Our work is going fine. Interest, attendance and offerings are better than at any time since my coming. Beginning the first of June we go from quarter to half time.

Our people are reading The Record. As I visit in the homes, the members call to my attention articles that were of special interest to them, then I call attention to some at the regular morning services. As pastor I began sending the paper to the folk, then in less than two months the church took it over. A beautiful little church made of cardboard is kept on the supper table. We drop our Baptist Record money through the steeple. So far, the little church has furnished sufficient funds to take care of the bills. As soon as we are under way with a better financial program, we hope to place the EF plan in the budget.

Wishing you continued success with our paper, I am; Sincerely yours, GASTON G. MOONEY.

—BR—

Ministerial Class, Mississippi College

One of the most delightful meetings of the series of conferences held over the state was the meeting with the Mississippi College Ministerial Class. No more consecrated group is to be found anywhere. And to their consecration is added plenty of enthusiasm. The Baptist Record has always received a large measure of cooperation from the preacher boys at Mississippi College. In fact, if we got the same percentage of cooperation from the pastors over the state that we get from the Mississippi College student pastors, instead of Going Places, we would be there already.

Othell Hand, president of the ministerial class, and Mrs. Green, matron of Ratcliff Hall, had prepared for the meeting, and they left nothing undone.

Griffith Memorial (Jackson)

Pastor L. W. Ferrell was in a meeting at Morton. This was our excuse for being the supply preacher at Griffith Memorial. We preached to two full houses, and have never had better attention. How those people did hold the preacher up to the Lord! In only one other church have we seen such a large group of young people in the services. Of course, every one knows that Griffith has the largest B. T. U. enrollment of any church in the state. We hope it soon takes its place among the leading EVERY FAMILY churches in the state.

Hinds County Baptist Record circulation is now listed as follows: Beulah 1, BETHESDA 58, BYRAM 18, CLINTON 153, Edwards 2, CALVARY 762, PARKWAY 157, Davis Memorial 4, North Side 3, VAN WINKLE 44, Griffith 19, Jackson First 68, Jackson no church 36, SOUTHSIDE 56, LEARNED 16, Oakley

THE NECESSARY DIVISIONS (Continued from Page 5)

concealed personal ambition for prominence and leadership before wider circles than they would otherwise enjoy. They win if they know there will not be in the church enough loyalty to truth to withstand them. If they know a party will effectively cry out and oppose them, they will often abandon their divisive schemes. With certain reason Woodrow Wilson urged that publicity is the remedy for certain evils in democracy. He went too far in his expectancy from a fallen humanity, but certainly we can go part of the way with him in our expectancy from a redeemed humanity in Christ.

Paul set the seal of a holy devotion to his teaching. He took Titus, a Gentile, to Jerusalem, a test case on the very point in issue. There he yielded, no not for one hour, that the truth of the Gospel might live. He rebuked Peter face to face before all, and even dear Barnabas, at Antioch. He says to us: Vital necessity exists for parties in the churches that shall be loyal to truth and righteousness, if error and laxity invade them. Don't consent to go to the dogs unanimously.

Some try to escape the clear meaning of Paul by making this Scripture read, as does the Revised Version, for example: "There must also be factions among you, that they that are approved may be manifest among you." You could see the truth there—men are to come out into the open, let their position be "manifest," but the version is not very understandable in its context. Some would like to say: "What that means is this. I say when I see smoke: 'There must be fire somewhere or there wouldn't be smoke. So Paul is merely emitting the judgment that there must have been divisions in the Corinthian church.' Well, he didn't have to hie away to any such dubious processes of logic. Things had gotten beyond the smoke stage in Corinth. The church was in flames. He calls for a party to put out the fire, work of incendiaries of a judaizing movement. Any such effort to misread the passage is a flight from truth into deliberate error. Paul is not guessing. He is defining duty. 'Ought' is the first There ought to be parties among you.

Of course, these were local troubles. It is customary for the apostles of an anti-biblical unionism to say these parties in Corinth were sects and so the Corinthian Scriptures are an outcry against sects. It is a false interpretation. There were as yet no sects in apostolic Christianity. Paul was not of one sect, Peter of another, Apollos of a third, and some "Christian church" the most sectarian of them all. Paul's followers did not have one baptism, Peter's another, Apollos' band a third mode, and a Quaker group cry out against all forms. There was no sect of one apostle for episcopacy, another apostle's followers advocating Presbyterian methods and others teaching democratic and congregational church life. All the apostles baptized alike, all worked in the same kind of churches, all were "co-presbyters," as Peter said, all taught the same Gospel, the same truth. The denial of the resurrection was a grave error, but it was a purely local sophistry, not a Christian sect.

Nevertheless, if you see in these divisions, and Paul's attitude to them, any norm for general Christian life, then Paul would be pleading for a general party for revealed truth. There must be left to men in organized Christianity a party for truth. No choice? Are the ecumenical popes and priests and prelates and unionist bigwigs and highbrows are going to get together in some Nicea or Chalcedon or, more likely, Trent, and tell us we must believe their new pronouncements and recognize all and sundry as equal expositions of the doctrine of God our Saviour? That day is Jan. 1 in the Year One of other Dark Ages. There must be a CHOICE left, the choice of revealed religion in its entirety, the choice of truth immutable, the choice of the once delivered faith, the choice of the Word of God, no matter what some ecumenical apostasy advocates. Men will go awailing after the new Catholicism in great throngs. But there will be a sacred party which will cry: "Here

1, Old Men's Home 2, POCAHONTAS 20, Daniels 12, Bolton 1, RAYMOND 61, Salem 2, SIWELL 16, TERRY 74, Utica 6.

THANK YOU, BROTHER

"I know you have a big job and a lot of responsibility on you. It might help you to know that I think of you and the entire office force often and remember you in my prayers, that my Lord will give you strength, courage and health to carry on His work, for He is able to supply all your needs in Christ Jesus."

—BR—

TO THE MEMBERS OF THE NEW HOPE AND SAREPTA CHURCHES IN THE FRANKLIN COUNTY ASSOCIATION

It gives me great pleasure to be able to place, as a gift, The Baptist Record in each home of New Hope and Sarepta Baptist churches of the Franklin County Association for one month. The very hearty cooperation of the members of these two good churches with their pastor has endeared them to him.

Some of the members have indicated a desire to see their church adopt the Every Family Plan. This month in which the paper comes to each home, will allow time for consideration of the plan which many progressive churches are using throughout the state.

TOM L. PFEIFER, Pastor.

—BR—

Pastoral Problems

By Norman W. Cox

"THE HURT HEART"

The sincere pastor, as the years pass, knows something of the hurt that filled the heart of Jesus when He taught men the way of life and love, and saw them turn away from it on to the paths that lead to doom, despair, and death.

This comes about because we see many of whom better things should be expected, who persist in turning away from light that they may walk in darkness. We see men and women piling up trouble for themselves in future days. We know what the result of their sowing will be. We try to warn them. We try to lead them in the way of the Lord. They persist in believing that no evil consequences can befall their folly. When the day of judgment strikes like lightning from the skies, their disobedience, sin has come to judge them. They must drink the cup of bitterness which their indifferent overt transgression has prepared.

To be the witness of this continuous drift of tragedy brings a hurt of heart to the average pastor about which the average member of the church knows very little. Just a few days before this was written, a friend of mine whom I had sought to persuade to do differently, positively decided upon a course of action that will bring him heart ache. The only thing I can say is that he is piling up trouble for himself that will overwhelm him in other days. He is asking God to smite him with a rod of painful chastisement.

Many a time I have felt like Jeremiah when he said, "O, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!"

Yes, we who take seriously our responsibility as pastors suffer daily the hurt of heart for those who hear and will not heed the gospel.

—BR—

On a trip the other day with Dr. J. O. Williams, business manager of the Sunday School Board, he told me an interesting story of a traveling bag which was stolen from him some time ago, in Atlanta. The next day the bag was returned to him with a note signed "Thief," stating that he had read a sermon "So Near, Yet So Far," in a book of sermons by James Reid which he found in Dr. Williams' grip, and that sermon had changed the course of his life.—Exchange.

stand I, by the eternal Word of God. I cannot do otherwise." Thus will Paul's MUST be born anew into holy and courageous life.

W. C. TAYLOR,
Rio de Janeiro.

PICAYUNE PASTOR



DR. O. P. ESTES
"ELLEN ESTES SERVICE MEMORIAL" SET UP AT LOUISIANA COLLEGE

Pineville, La.—As a surprise feature of the inauguration of Dr. Edgar Godbold as president of Louisiana College Tuesday, April 21, Dr. O. P. Estes, pastor of the First Church of Picayune, Miss., presented to the college ten \$100 defense bonds to establish the "Ellen Estes Service Memorial," in memory of his daughter who died in 1938 while a sophomore at Louisiana College.

The fund is the accumulation of gifts by friends begun soon after her death and added to an amount of about \$100 in a Bogalusa bank in the late Miss Estes' name at the time of her passing. Dr. Estes was at the time of his daughter's death pastor of the First Church, Bogalusa, La., and another daughter, Dorothy, was a freshman at the college.

The minister-father recalled that on Wednesday morning before her death on the following Monday in November, 1938, after a sudden appendicitis attack, Ellen had prayed while she was leading a morning watch service during a revival meeting on the campus, "Oh, Lord, at any price may Thy will be done on this campus and with my life."

In a choked voice Dr. Estes pointed out that the daughter whom he and her many friends are memorializing loved Louisiana College very dearly and said: "Mrs. Estes and I trust that because she lived those brief years and died that many girls will be helped in the years ahead."

SUNDAY SCHOOL AND B. T. U. ATTENDANCE

For Sunday, May 31

Wallerville	60	53
Bethlehem (Jones)	74	55
Springfield	130	79
Rocky Springs	17	
Bethlehem (Choctaw)	17	
Bear Creek (Attala)	69	18
Sunflower	54	
Crystal Springs	304	95
Antioch (Attala)	16	
Jackson First	941	235
Jackson Griffith	718	267
Jackson Calvary	960	230
New Fellowship (Jasper)		
May 24	50	
Spanish Fort, May 24	42	
Pascagoula Second	102	51
Gautier Mission	35	

BR

CHAPLAIN CONDUCTS EASTER SERVICES

I am inclosing herewith photographs of my Easter service. As you will note this service was held right out in the woods where the men live and work.

By permission from the commanding officer, they dropped their tools and collected at a given location at 8:30 on Sunday morning, April 5, 1942, for the Easter service. At the close of the service, they returned to their duties just as on any other day. There was one difference, however, they went back to their duties with a greater love and devotion for the Master.

It was quite an experience to have officers and enlisted men standing in line together waiting to receive the Lord's Supper. From the lowest private to the ranking major, they were all as one in the sight of God, and each one wanted it to be that way. All Protestant faiths were represented in the service, and also in the Lord's Supper.

You will be interested to know that I built this portable altar for this occasion, the Home Mission Board of the Southern Baptist Convention furnishes the public address system, and the folding organ is issued by the quartermaster corps to all chaplains in the field.

Please encourage more ministers to enter the service of the Master with the armed forces of our country. At the present time, I am having to carry on the duties that would normally be done by three chaplains, if we had enough chaplains. It is obvious that I cannot do this work as well as it should be done, but we are happy to serve in this way until more chaplains can be enlisted. Pray for us, and send us more chaplains.

Yours in Christ,

ALVIE L. MCKNIGHT,
Chaplain, U. S. Army.
—BR—

NARCOTICS EDUCATION COURSES TO BE OFFERED IN MISSISSIPPI
By Miss Winnie Buckels
Department of Education, Director of Division On Narcotics.

Four colleges in Mississippi will offer during the summer of 1942 courses for academic credit in Narcotics Education. The courses are designed to be of particular value to teachers, to students, to counselors, school administrators, and others interested in a better understanding of both the narcotics problem itself and of effective teaching in accordance with education standards of today.

Colleges and dates are as follows:
Mississippi College, May 26—July 4.
Delta State Teacher's College, Cleveland, June 1-17 inclusive.

Millsaps College, June 1—July 4.
Belhaven College, June 22—July 10.

The services of Mr. John A. Permenter, consultant in health and narcotics education, Florida State Department of Education, have been secured for the courses to be offered by Millsaps College, Belhaven College and Mississippi College. Mr. Permenter has had wide experience in the field of narcotics education and is well trained in the general fields of elementary and secondary education. He recently completed his work for the Master's Degree in Social Science.

Miss Winnie Buckels, director of instruction on narcotics, Mississippi Department of Education, will be the instructor in the course offered by Delta State Teachers College.

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TOUCHING THE BASES

PASTOR L. G. GATES, 1905-1942
"THINGS THAT ENDURE"



Chaplain Alvie L. McKnight, conducting religious services for the officers and enlisted men of his regiment somewhere in the war zone on Easter Sunday, (April 5, 1942). The attendance at this service numbered more than 300 men. The portable altar was built for the

occasion by Chaplain McKnight; the public address system was donated by the Home Mission Board of the Southern Baptist Convention, and the folding organ is issued by the quartermaster corps to chaplains in the field.

TOOMSUBA

The Toomsuba Baptist Church has recently completed the building of a new Sunday School Department which has been needed for some time.

The needed funds for this project were appropriated before actual construction was begun. Various members of the church gladly volunteered their services in building this annex.

On the fourth Sunday of May, Toomsuba Baptist Church celebrated its fifty-eighth anniversary. It was at this time that the new Sunday school annex was dedicated. After a brief message by the pastor, the history of the church was given. Reports were given by the building committee on their work. The service was concluded with the dedicatory prayer. Immediately following this service the building was left open for inspection by visitors and friends.

We are also proud to announce that Toomsuba Baptist Church has contributed more to the denominational work and to missions during this year than has been done in previous years.

As pastor of this fine church I have just cause to lift my voice in praise and thanksgiving to our Lord who has blessed us in our work together.

Yours in His service,
THOMAS S. MESSER, Pastor,
Toomsuba Baptist Church.

Venerable disease among soldiers and sailors has evoked a strong statement from the surgeon general in which he appeals to the public generally, and especially to parents, to cooperate in building a strong conviction into the minds and hearts of our young people regarding personal purity. We cannot win wars with diseased men, nor can we sustain a healthy civilization with diseased men and women. This whole problem goes back to the home. Somehow, by God's help, we must so train our young people that they will be able to resist this sinister trap that Satan has laid for them. Nor can the church be excused from its responsibility in constantly teaching the young people the more acceptable way.—Word and Way.

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Over 100 Years

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R. F. D. No. 2

LITTLE COUNTRY CHURCH

Waco, Texas

Sunday School Department

E. C. WILLIAMS, Secretary
MISS CAROLYN MADISON, Elementary Secretary

JOHN A. FARMER, Associate Secretary
MISS CAROLYN MADISON, Elementary Secretary

What Pastors Can Do

The article below was written by Dr. Homer L. Grice, Southwide Vacation Bible school secretary, and appeared in the current issue of THE QUARTERLY REVIEW. The article is so splendid that we are giving it to our pastors and others through The Baptist Record. The title is shown at the top of this column.

Pastors can read and become familiar with the Vacation Bible School Guide (1941 revised version), the Sunday School Board's basic book on Vacation Bible Schools, and can teach it to the Sunday school officers and teachers and other interested workers, a seal for which is provided in connection with the Sunday School Workers' Diploma.

Pastors can read or carefully examine a set of the Board's department textbooks so that they will know definitely what the Vacation Bible School has to offer the boys and girls. The pastor whose church may not have some of these books can no doubt borrow them from an adjacent church that does have them. They can assist very much if they will see to it that their own schools use these textbooks according to the schedule. In 1942, for example, the four textbooks scheduled for use from the thirteen available are as follows: Beginner Book A, Primary Book B, Junior Book A, and Intermediate Book A.

Since the Vacation Bible School has been made a division of the Sunday school, pastors can make sure that the general superintendent and his officers and teachers are making proper provision for the Vacation Bible School in their plans for the year, and that they have fixed a date for it, selected a principal, and planned to help him select and train his faculty, enlist the pupils and procure materials and supplies.

Preach on Ministry to Children

Pastors can preach a sermon in the spring on the church's special summer ministry to the children, and thereby develop information and enthusiasm for the Vacation Bible School. Workers have to be enlisted, and they must be volunteers. They should be led to think of this ministry as a call from God, just as definitely missionary as if they were in some foreign land. They can help the membership to realize that America's greatest missionary challenge in the summertime is the thirty million boys and girls released for three or more months from the public schools.

Pastors can lead their churches to care adequately for all legitimate expenses in having the best possible school that the church can afford. If parents will not give money for a missionary ministry to their own children, why should we expect them to give it for other missionary causes?

Pastors can co-operate effectively in promoting the growth and the effectiveness of Vacation Bible Schools in their association. They can co-operate with the associational Sunday school officers, especially the general and the Vacation Bible School superintendents, in promoting schools. They can work up interest in the associational officers and teachers meetings at which the Vacation Bible

School is to be given special consideration, and help make a success of the associational one-day Vacation Bible School conference, where experienced workers will get new ideas, inspiration, and strength, and those from churches that have not had a school will be encouraged to have a school in their church, and given information, guidance and help.

In these and other ways, pastors who love boys and girls and covet the best for them can assist Southern Baptists in greatly increasing the large number of schools already being held, and in making all of them more efficient. Then, too, they can help to get Negro churches to have Vacation Bible Schools, and see to it that mission schools are conducted wherever they are needed.

A package of free Vacation Bible School literature may be procured from any state Sunday school secretary or from the Sunday School Board.

Reports

The latest Vacation Bible School reports to come to us are from Calhoun City, Rev. J. W. T. Siler, pastor, and Stonewall, Rev. Sollie I. Smith, pastor. Both of these churches had good schools and we appreciate the promptness in sending the reports.

Standard

The Beginner department of the First Baptist Church, Meridian, Mrs. J. M. Slaughter, Jr., superintendent, has become standard. We thank Mrs. Slaughter and her able helpers in the good work of achieving this fine record.

Workers' Meetings

No Sunday school can hope to do its best work without frequent meetings of its officers and teachers to check up, plan, pray, and study. The only way to make progress is to first discover the weaknesses. This is as true with a class, department, or school as with anything else. When we call the doctor to our home he first diagnoses the case, and then prescribes on the basis of his findings. In our weekly teachers' meetings and monthly workers' councils, the officers and teachers have the opportunity to do the same thing. In conference, they can make rather definite check-ups to discover just where the weak places are, and just in what units, and then they can work out particular plans for meeting these needs.

Therefore, every school should make much of these regular meetings of its officers and teachers. There is also this special time when definite prayer can be offered for the lost of the school, those who are serving as officers and teachers, the pastor and superintendent in their general leadership, as well as for the whole church program. Many schools go along and never have such a meeting; others have them occasionally, while many have them each week or month. The regular meeting in each school, with a well planned program each time, will go far in solving many of the matters that need careful consideration.

THE TITHING CORNER

MY EXPERIENCE IN TITHING

For many years as a Christian I knew that I should divide with God my earnings. But there were so many reasons, which I afterward found to be excuses, why I could not afford to give the tenth of my income. First, I had to save to complete my education. After four years of hard work and giving only a small amount each month to God's work, I had to borrow from a friend the money to accomplish that thing for which I had kept God's money. So there was certainly a reason now why I could not tithe. It would take all I could make to repay the loan. But without God's guidance, my first year's earnings did not accomplish very much. The debt was not paid. Illness came into our home and hospital expenses were to be cared for. Another year drifted by, and there was more expensive illness. Another year and still more illness and suffering and spending of hard-earned money for medical attention. Then my wife and I had a serious talk that led to one clear and definite conclusion, that we had no right to claim God's blessings since we were doing so little for Him. We asked Him to guide us and promised we would return unto Him His tenth of all that He entrusted to our use. We did not make this decision to escape the misfortunes of life, but those misfortunes helped bring to us a better realization of God's will. We did not doubt God's promise that we would be blessed. Two years have passed, and wealth has not been acquired. We did not expect it. But we have received blessings that money could not buy. The old school debt paid; hospital bills have been reduced; and living expenses are more easily met. God used nine-tenths of my money for me better than I could use all of it. Since I have been tithing, my income has increased in various ways to surpass the amount of my tithes. But more than anything else is the blessing and satisfaction of knowing that I am doing this much according to God's plan and it will draw me closer to Him.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing,

SEMINARY STUDENT PREPARES FOR MEDICAL MISSIONS

Earnest (Buck) Seitz, of McComb and a graduate of Mississippi College, and at present a student in the Southern Baptist Seminary of Louisville, Ky., plans to enter the University of Louisville Medical School July 1 to begin his training for Medical Missions. Earnest feels that there will be many opportunities to bind up the wounds of humanity following this terrible war. The Foreign Mission Board has approved this work and Earnest plans to labor either in Africa or China under the direction of the board.

The cost of tuition is \$450.00 each eight months, with additional cost of \$10.00 per week for room and board.

If you wish to go in the name of Christ to one of these fields help train this worthy son of Mississippi. Send your gift to Earnest Seitz, Southern Baptist Seminary, Louisville, Ky.

Earnest labored in our church as Young People's leader while a student in Mississippi College. We have no more worthy and deserving young man among us.—C. Z. Holland, Pastor, First Baptist Church, Canton, Mississippi.

—BR—

The Ouineja Bible class of Winter Street Baptist Church, Augusta, Me., is buying war bonds and presenting them to the church.

The First Baptist Church of Warren, Arkansas, is investing all funds in war bonds and is designating them a special building fund.

A half-hearted follower of Christ can never render whole-hearted service.

—10% For War Bonds—

that there shall not be room enough to receive it." (Malachi 3:10.)

W. R. BURRIS,
Lambert, Miss.

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FAITH OF OUR FATHERS

THE RADIO MESSAGES OF THE

Baptist Hour for 1942



The Broadman Press is privileged to present in book form the sermons which, through a national radio network, brought comfort and vision and renewed spiritual strength to the hundreds of thousands of Southern Baptists who heard them early in this year.

Faith of Our Fathers is now available at one dollar, post-paid, from your

Baptist Book Store

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NEWS AND TRUTHS ABOUT OUR HOME MISSION WORK

J. B. Lawrence

Executive Secretary-Treasurer

Joe W. Burton, Secretary of Education

Nine New Missionaries Appointed

Appointment of nine new missionaries, including one to work in a Japanese concentration camp near Phoenix, Arizona, marked the meeting of the Executive Committee of the Home Mission Board in Atlanta, June 4.

Named to the Japanese camp was Miss Elizabeth T. Watkins, who according to the recommendation of Dr. J. W. Beagle, field secretary, "has spent twelve years in Japan, speaks the language fluently and loves the Japanese people."

Offerings for May totaled \$153,388.94, Dr. J. B. Lawrence, executive secretary-treasurer, reported. This total was up \$17,495.80, or 13%, over offerings for May of last year. Principal source of income in May, Dr. Lawrence said, was the sum of \$101,432.69 received from the Annie Armstrong offering for Home Missions made by the Woman's Missionary Union, that offering being \$15,448.72 above the total from the same source in May of 1941.

The treasurer said that for the first five months of this year gifts to Home Missions had totaled \$433,247.96, a 26% increase over the \$345,277 received in the same period last year.

During May, Dr. Lawrence said, \$55,000 had been paid on debts, bringing the Board's obligations down to \$385,000.

Other new missionaries appointed were four to the Mexican field; Rev. Pablo Flores, Carizzo Springs, Texas; Rev. Francisco Morales, Raymondsville, Texas; Rev. and Mrs. Fred Montero, Kingsville, Texas; Miss Francisca Chapoy, San Antonio, Texas.

Two were named for work among Spanish-speaking Americans, Rev. and Mrs. Cloma Huffman, Las Vegas, New Mexico. One was appointed for work in New Orleans, Rev. Lester White.

Dr. Alfred Carpenter, superintendent of camp work, reported that there are now 290 Southern Baptist ministers serving as chaplains and that 230 additional applications have been endorsed for appointment. He said that perhaps one-third of the endorsements would fail to go through for final appointment because of failure to meet the government requirements in some particular.

New Illustrated Lecture, Shown at Convention, Now Available

The illustrated lecture on Home Missions presented at the Home Mission Rally in the recent meeting of the Southern Baptist Convention in San Antonio, Texas, is being made available to churches throughout the south, the Board's department of education has announced.

The description of the pictures, as given by the secretary of education, Rev. Joe W. Burton, has been prepared in manuscript, entitled, "Seeking Lost Sheep in the South," both pictures and manuscript now being available to churches without charge.

The natural color pictures included in this illustrated lecture are mounted on 2x2-inch slides, to be shown by any projector which handles this size slide, or by standard size projectors, through use of a suitable mask. The

lecture is also available in 35-mm. film strip. Reservations should be made by writing direct to the Board's office, 315 Red Rock Building, Atlanta, Georgia.

This new illustrated lecture is one of a catalog on Home Missions, mounted on slides of two sizes, 2x2 inches and the standard size of 3 1/2 x 4 inches, which are available upon request for reservation made in advance by the churches. The church pays transportation charges and is expected to return the pictures immediately.

Russian-Polish Services Conducted in Baltimore

Mrs. Helen Johnson, missionary in Baltimore, writes: "I am happy to report on our Sunday evening Russian-Polish services. Each Sunday evening a group gathers for Bible study under their respective chosen leaders, two ordained Baptist brethren.

"These Russians and Poles hear the message in their own tongue. How I wish I might hear them with understanding; but it is a joy to see their faces and to witness the nodding of the heads of many in assent. There are not many in attendance, but the joy that is manifest proves the promise of His being in the midst where a few are gathered in His name.

"Several of the regular attendants are Roman Catholics and they are seeking knowledge of Baptism. We look forward to administering this service to several soon."

Chaplain Reports From Our Boys "Down Under"

From Australia, an immense place where "a thousand miles is only commuting distance," came a shortwave broadcast in May from Major J. E. Tinney, chief United States chaplain.

Major Tinney reported: "The boys are getting along fine, as the mild climate agrees with them. This country grows very fine vegetables and fruit and we get large amounts. The meats are good, but they seem to run short of fried chicken. Don't worry, mothers, the boys still remember home cooking.

"A chap said to me, 'Gee, Chaplain, wouldn't I like some hot cornbread and side pork now!'" which is good indication that our southern boys are there.

The chaplain says the boys are working like trojans in their tasks for the war, but of course no details could be given of that. Instead he discussed the international sporting atmosphere between the American boys and the

Mississippi State B. S. U. Elects Officers

The complete list of officers released by President McCord includes: C. W. Mackamson, president; A. L. Benton, enlistment chairman; Bill Nelson, social chairman; Etha Freeman, devotional chairman; Hal Phillips, secretary; Wallace Merrill, treasurer; Garland Vaughn, reporter; Harold Prichard, Sunday school president; Donald Roberts, Sunday school vice-president; Winfield Rich and Talmadge Rayborn, BYPU representatives; David Lanham, Baptist Student magazine representative; Bob Young, extension representative; Howard Brashears, music director; Revere St. John, YMCA representative; Margaret Ray, decorations, and Granville Hough, librarian.

—BR—

Greenville Baptist Church, Providence, R. I., has purchased \$5,000 in war bonds and is campaigning to have 100 members pledge at least 10% of their income for the purchase of war bonds.

Aussies.

"Baseball is going along well," he said, "and we have some good games with the Aussie troops. Surprisingly, these boys beat us too frequently. They are great athletes. We are not much at their cricket, so the boys are sticking to the sandlot game. As week after week I watch them at their work and play I get prouder of them."

Then came an encouraging word to Christians. "The chaplains are doing a vital bit of work. Both ministers and priests go about among our boys, doing all those little things that you back home want done for them. We keep a fatherly eye on them, too, believe me.

"And the boys are responding to the service of the chaplains. On Easter I saw more than a thousand boys at a dawn service. The Salvation Army band was playing 'Onward Christian Soldiers.' The service was led by four splendid young soldiers. The boys are attending religious services, both in the camps and at the local churches, of all denominations and creeds."

A final plea from Chaplain Tinney was: "Keep the mail coming to the boys out here. Tell us everything, every little detail, even about the cat's kittens and Aunt Julia's gout. We are interested and hungry for news about you all, what you are doing, what is happening back home. Mail means so much to our boys here, for it brings home right into the boys' hearts. You keep the letters coming and we'll keep 'em flying."

HUSBAND AND WIFE

By Louis J. Bristow, Superintendent

He is a man about 75 years of age. We were told his case was pitiful—old, suffering, penniless. We took him in. His wife, too, was ill, but we did not know it until after he was in the hospital. So she was brought in. Both husband and wife are members of a Baptist church. Both have been very ill. Both had serious surgical service. Both are getting well. The husband has not been able to work for several years. The wife has worked for their support. They have no children. Because of the serious condition of the two, they have cost the hospital about \$30.00 a day for three weeks. We are advised there was a time when they had means, and they were liberal then. Now, in old age, they are dependent upon charity. Soon they will leave the hospital. I am wondering whether a reader of this story would care to help bear their expenses? Names will be sent to anyone who responds to this suggestion. Southern Baptist Hospital, New Orleans, Louisiana.

(We are now accepting applicants for the August class of student nurses).

—BR—

MRS. N. G. HARRIS

Mrs. N. G. Harris, aged 63, died at Baptist Memorial Hospital, Memphis Friday, March 27. Mrs. Harris was proprietress of the Plainview Hotel at Aberdeen, and she and her husband had conducted hotels at Tupelo, and Booneville Miss., and Red Bay, Ala.

Funeral services were held from the Nettleton Baptist church, at 2 p. m., Saturday, March 28, conducted by Rev. J. D. Thompson, of Booneville, Dr. J. P. Kirkland, of New Albany, and Dr. J. M. Walker, of Aberdeen. Interment was at Graves cemetery.

Mrs. Harris was a lovely Christian character, and was quite popular. During the ten days spent in the Memphis hospital, she received 135 cards and letters from friends throughout the section.



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SURROUNDED BY THE ARMY

By W. E. Greene
Pastor, Ellisville Baptist Church
Ellisville, Mississippi

A momentous problem faces the churches located near the great military camps of our nation: What can we do to keep our boys keenly conscious of Christ and His kingdom? Genuine concern has brought Christian people to an earnest seeking of His will in this respect and has resulted in mapping out definite plans to meet the need.

Because our church had many boys to leave for camps, our interest in this problem was quickened, and at first undertaken entirely by individuals; but concerted effort was found to be a more adequate plan. First, our hearts were resuscitated in prayer, where God's leadership was sought. The members of the Woman's Missionary Society agreed to go to the local draft board and secure the names, addresses, and birthdays of our church members in service; and in order to make their families aware of the church's concern they, too, were asked to aid in making the information accurate. This action proved a connecting link between the church and the families. Once a week a mimeographed letter containing church and community news is sent to each of our boys. Their birthdays and the holidays are acknowledged with cards. At special seasons, gifts of various kinds from money to feast boxes are sent to them by the women of the church. Surely the response received proves the undertaking to be a worthy one. To keep the local membership alert to the service thus rendered, letters of gratitude are sometimes read during the worship period; and always visiting army men, officers and enlisted men find special recognition given to the sacrifices they are making.

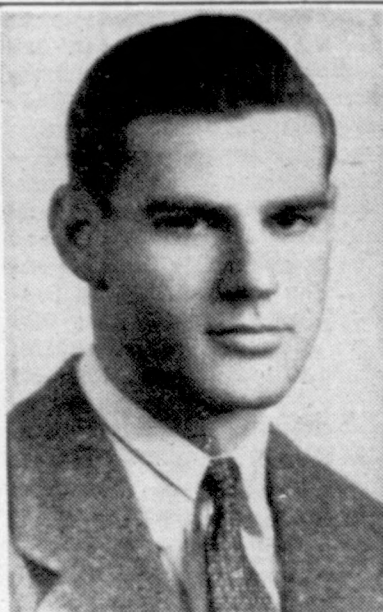
Often convoys of soldiers are invited to our community for visiting in homes, special recreational programs or for church services. For instance, a chaplain with his organized choir may be invited to take charge of an entire service, coming into the community in time for the evening meal and an hour for home fellowship before going to the church at the appointed time. This has been found to be a blessing not only to the boys but to the entire church and to be an important factor in creating an appreciation of the church and the service men.

Christian people are urged when on the way to meetings of the church to be alert to invite all men in uniform who may be on the street or in places of business to the Sunday program of worship. There they are met cordially and given recognition. Many times invitations to the community's homes follow.

When the young men are in our community for recreation only, all public gatherings are opened and closed with prayer; where it is suitable a devotional period is observed. We believe the men expect to feel the influence of the church in all that is done. These occasions close always at a reasonable hour, the soldiers going to their homes encouraged spiritually and morally.

Every church near or far from camps would do well to provide ways and means for the spiritual enrichment of the lives of our boys for we are not to be forgetful to entertain strangers.

ORPHANAGE PRODUCTS



Keith Ginn, reared at the Baptist Orphanage, recently graduated at Central High School in Jackson, and has now entered Mississippi College as a freshman.



Mary Williams of the Baptist Orphanage, who has completed her high school course at Central High, will enter the school of nursing at the Baptist Hospital on June 15.

25 YEARS AGO

The Gulf Coast Sunday School Convention meets at Gulfport, June 9-10.

Dr. J. P. Wall, of Jackson, a successful physician and surgeon, and one of the trustees of the Baptist Hospital, has been called into the army's service, and it is believed he soon will be with the medical corps in France.

The struggling church at Clarksdale would not allow the pastor to fail to meet with the convention at New Orleans. . . The ladies sent the pastor's wife. Their house of worship was in ashes, but they felt the pastor and his wife must go.

In a letter from Rev. S. G. Pope who was leaving Belzoni for Port Gibson, it was said of the Belzoni church: "These Belzoni people are a royal people. . . In our supplication we shall not be unmindful of them."

Rev. R. B. Gunter of Louisville preached the commencement sermon, and Prof. D. M. Nelson of Mississippi College delivered the address at the Clarke College graduating exercises.

Rev. W. D. Moulder held a meeting at Smith's schoolhouse, near Lula, last week. Many were converted.

On June 8 the church at Pascagoula organized a B. Y. P. U. with about 25 members.

J. B. Polk has been pastor at Richton for seven months and baptized 11 people after a week's preaching in the church, making a total of 31 received since he came.

J. M. Metts writes of a meeting at Bowmar Avenue church in which J. W. Hickerson preached, and many were added to the church.

At Fifth Avenue Baptist church in Hattiesburg Brother E. S. P'Poole did the preaching with good results, according to Dr. J. N. McMillin who reported the meeting.

WHAT YOUR STATE MISSION MONEY DOES

It is impossible, in this brief article, to state fully the far reaching effect of the contributions made by the Mississippi Baptist Convention Board to the cause of Christian education among the negroes in the state.

There is a great need for trained leaders among the Negro Baptists in Mississippi. There are more than three hundred thousand Negro Baptists in the state, and they worship in four thousand churches; yet, they are far behind when it comes to putting over a twentieth century church program. A casual glance at some of their church programs, or a few minutes spent in some of their services will enable one to realize the great need for an increase in the number of trained leaders for this racial group.

To meet this need it is necessary to utilize all the help that is available. Among those who have offered assistance to the Negro Baptists is the Mississippi Baptist Convention Board. For ten months in the year this board makes regular contributions, through Natchez College, to the cause of Christian education among the Negroes of Mississippi. If it were not for these contributions, Natchez College would find it even more difficult to carry on its program of religious education among the students on the campus, and the ministers and missionaries on the field.

During the past two years the contributions, coming from the Mississippi Baptist Convention Board, have helped the college in a large measure to extend its program of religious education to denominational workers who, because of poor economic conditions cannot enter college. Through institutes held in many counties of the state, the college has been able to do a valuable service, much of which would not have been done had it not been for the contributions it received from the Mississippi Baptist Convention Board.

It is our hope that the board will continue its help to this most worthy cause; and that the Negro Baptists who are benefited thereby, will more than repay them for their contributions, by the services they render to the less fortunate among our racial group.

A. WALTER WILLIAMS, President,
Natchez College,
Natchez, Mississippi.

THE GREAT REVIVAL
(Continued from Page 8)

luxury he had resisted its temptation, and when the war broke out he was about to bear off the highest honors of one of our colleges, and seemed destined to shine in his chosen profession, for which his tests and talents fitted him. He was one of the first to step to the front when Virginia called on her sons to rally to her defense, and was one of the best of her noble soldiers.

"To see him thus, then, his hopes blighted, his fortune wrecked, and his body maimed for life, deeply touched my heart, and my words of greeting and sympathy were right warm. I shall never forget how the noble fellow, straightening himself up, replied, with a proud smile: 'Oh, Brother Jones, that is all right. I thank God that I have one arm left and an opportunity to use it for the support of those I love.' If any voice could reach all the young men of the South today, I would ring in their ears the words of that maimed hero, and would beg them to imitate the example of our returned Confederate soldiers, who, as a rule, went to work with an energy and patient industry which have made them a real power in the land today.

"I recollect that when, several months after, I met General Lee in Lexington, when he came to take charge of Washington College, and he asked me, as he frequently did: 'How are our old soldiers getting on these hard times?' I related to him, among others, the above incident. The old chieftain's face flushed, his eyes filled with tears, and he said: 'It is just like them, sir! It is just like my poor boys! They were the noblest fellows that the sun ever shone upon.' And so I believe they were."

THE END

—BR—

Willie: "Daddy, what's a traitor?"

Politician: "A traitor is a man who leaves his party and comes over to your other side."

Willie: "Then what's a man who leaves his party and comes over to your side?"

Politician: "A convert, my boy!"

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